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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LII

JACKSON, MISS., August 7, 1930

NEW SERIES  
VOLUME XXXII. No. 32

Dr. C. S. Henderson of Greenville supplied the pulpit of Dr. N. W. Cox, First Church, Meridian, last Sunday.

The place of meeting of Oktibbeha County Association is changed from Chestnut Grove Church to Starkville, so brother O. C. Moor informs us. The time is unchanged.

The Word and Way says that J. W. Jent is reported to have accepted the presidency of Union University, Tennessee. We had not heard that this place was open.

It is said that Mississippi has staged a feud between rival liquor sellers in imitation of Chicago. So far fists are the preferred weapons hereabout. Copiah County is credited with the fight.

It is said that the first Spaniard who took tobacco back to his country and smoked a pipe was reported by his wife to the Inquisition and charged with swallowing fire, exhaling smoke and being possessed of the devil.

It is reported that brother H. O. Hearn of Beaumont, Texas, has accepted the call to the pastorate at Lyon and Jonestown and is already on the field. He has here a great opportunity with a fine group of people.

This sounds good to newspaper men: The postoffice department is making an effort to stop the "black jacking" of newspapers by people who try to get advertising matter published as news.

Brother J. R. G. Hewlett was back on his native heath last week at Clear Creek in Lafayette County. He assisted Pastor Day in the annual revival. There were eight or ten added to the church.

Dr. Christopher Longest was director of the summer session of the University of Mississippi. He reports 36 degrees conferred at the conclusion of the summer session. Ten of these were the Master of Arts degree. Others were B.A. and Science degrees.

The papers are reporting a specific for the cure of pneumonia by electrical treatment. This may be new and different, but this writer had a dose of electricity among other things for this ailment last February, and he is here yet. May this be indeed a very Godsend to the suffering.

A good suggestion for several other places: In 1880 John B. Stetson, famous hat maker of Philadelphia, noting the large number of idle children in the neighborhood of his factory on Sunday, decided to open a Sunday School class for them. It has been conducted in the factory ever since. The present membership is 1,160 and the average attendance last year was 730.

Dixie Pine Products Company operates a turpentine plant where there is a thickly populated community a mile or more from Immanuel Church, Hattiesburg. Pastor H. L. Spencer and some of his people recently went out there and held a meeting in which thirty people professed faith. That is the apostolic way of evangelizing the regions round about.

Just closed good meeting with the Wanilla saints. Had Bro. E. A. Bateman of Delhi, La., as helper. Had good congregations, fine interest. Visible results, four by baptism, two by letter. We have some of the salt of the earth in this church. Am encouraged and will press to higher levels. To God be the glory always. God's blessings on you.—J. O. Buckley.

Mr. Woodcock, the new head of the federal prohibition enforcement, has appealed to the people for sympathetic cooperation and support. He urges the observance of the law by those who have been buying contraband liquor. There may be a few who will be moved by such an appeal, but our opinion is that men accustomed to violating the law or assisting others to violate it will need something stronger than moral suasion.

Rev. H. L. Spencer of Hattiesburg recently helped Pastor R. J. Shelton in a two weeks' meeting at East End Church of Columbus. This is a growing, enthusiastic body who have recently built an attractive home for the pastor. The pastor and his wife are deeply entrenched in the affections of the people. The meeting was splendidly attended and was greatly helpful to the church. A good number were added to the church by letter and baptism.

Pastor W. C. Howard of Flora left this week for a vacation with his kinfolks in North Carolina. He had brother G. C. Hodge with him in a meeting at Lula Church in Madison County last week. He says that brother Hodge is a great preacher. There were two additions to the church. The week before he had with him at Flora Dr. K. M. Yates of the Louisville Seminary. The meeting did good in many ways. There were eleven additions to the church, and the people were loud in their praise of the visiting preacher.

Rev. J. L. Moore has just closed a meeting at Mt. Zion Church, Leake County. We had with us to lead the singing Brother Aden Ward of Edinburg, who did it in a great way. Brother Moore preached the pure Gospel in power and simplicity. We had the greatest ingathering and best revival this community has ever known. We baptized 38 and received 6 by letter and statement, total 44. After service Sunday night we elected Brother Moore unanimously to serve us another year. This is Brother Moore's home church where he was converted.—Deacons and Clerk G. E. Gunter.

## READ THE BAPTIST RECORD!

Because the regular reading of our denominational paper makes us more intelligent Christians and Baptists, therefore more useful. Because it encourages the reading of the Bible, the most important of all books to the human race. Because it leads to a better understanding of the Bible. Because it aids in unifying our denomination in faith and practice. Because it exposes error and presents, advocates and defends the Truth as it is in Jesus. Because it encourages regular attendance upon public worship, prayer meeting and Sunday School. Because it helps to settle disagreements and avoid factions among brethren. Because it inspires to better living and nobler deeds in all the relations of life. Because it stimulates a desire to read good literature. Because it is the only medium of communication among the Baptists of the State; making possible a sympathetic and enthusiastic cooperation in preaching the Word, sustaining missions and supporting the various objects fostered by the denomination. Because it awakens interest in a world-wide gospel propaganda. Because it promotes love and harmony and happiness in our homes and increases interest in the welfare and salvation of others.

In voluntary soliciting subscriptions to religious papers I have often heard complaint that the price was too high, while these same "members of the church" freely spend fifteen to twenty-five dollars a year for tobacco, cigars, candy, soft drinks, theatre or picture show tickets for personal pleasure, fleshly gratification—none of which are essential to life, good health or good morals. They seem to forget that "cheap" things are not valued much, not highly prized. To reduce the price would reduce the estimate placed upon the paper by the public generally, and Baptists particularly. The supposition would be, it is "no good, it's too cheap."

Experience of many years has proven that it cannot be published for less than \$2.00 a year. (I challenge said complainants to try it.) It is well worth \$2.00, and if we are scripturally honest (and Baptists should be) we do not desire to purchase anything for less than its actual intrinsic worth.

Upon examining a copy of issue of July 10th, I find 16 pages of print, in large, plain type, easily read. I find very few advertisements and none of objectionable character. There are forty, or more, columns of good, pure, helpful reading matter. Beside news from pastors, churches and associations, it contains reports from official heads of departments, such as: Sunday School, Women's Missionary Unions, Young Peoples' Union, Stewardship, Children's Circle, East Mississippi Department. It informs its readers regarding the condition of our colleges, Baptist Bible Institute and Theological Seminaries. Without our paper the Baptists of the State could not be informed as to the condition and necessities of our Orphanage, the Home of our parentless, dependent children. The Superintendent and other officials would have no medium of communication and appeal on behalf of the needy occupants, and there could be no sympathetic state-wide cooperation in its support. As a medium of communication between churches, Associations, Executive Boards, and the Baptists of Mississippi and other States it is indispensable. We learn something useful and helpful from each copy, and if read weekly, we add fifty lessons every year to our "knowledge in stock." Aside from all this, the Editorials are worth the price of the paper. We simply cannot afford to pay less than \$2.00 for our denominational paper. Fold The Baptist Record once and we have a pamphlet of 32 pages, 10 inches long and 7 inches wide. Fold it again and it makes a booklet of 64 pages 7 inches long and 5 inches wide. The average price of such pamphlet and booklet is 25c per copy, 50 copies costing \$12.50.

Fifty copies of The Baptist Record, received weekly, with its Biblical teaching and moral influences, is worth as much to any Baptist family in Mississippi. Retrench on something, "cut

out" some luxury, some non-essential, and save \$2.00 to pay for your representative, denominational organ. Brethren, and Sisters, fellow believers in our Saviour, Jesus, the Son of God, I beseech you to support your paper by your prayers, and your influence; pay for it, pray for, read it, and you will be more intelligent, religiously, more useful, helpful and happy. I want to be one of one hundred to provide a "fund" to supply brethren, sisters or friends, known to be in indigent circumstances, with a copy of our paper, one year. To "show my faith by my works," I enclose with this \$2.00 for said "fund."

Biloxi, Miss.

—C. M. Sherrouse.

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## WHOSE FAITH?

J. B. Lawrence

interpreted for two Seminary students from Al-

"Whose Faith," said Mark, "are you talking about?"

The Baptist pastors of Hopeville and vicinity—there are only five of them—were holding their regular Monday morning conference. These five pastors are a congenial bunch, good to the core, loyal to the Lord and faithful to the work. They call each other by their given names—Matt, James, Luke, Mark, John—and are, in fact, big buddies in Christ.

This morning they were talking about the Mission work of the denomination. There was no set program, there never is. They just meet and pray and counsel together about the Heavenly Father's business. The question of faith in laying out the Mission work had been raised and Mark wanted to know "whose faith" they were talking about.

"When we speak of faith," said he, "in connection with the laying out of our Mission work, we ought to say what we mean. If we mean the faith of our Mission boards, then let us say so. As for me, I do not think that our boards have been wanting in faith. They cannot, it seems to me, be charged with a lack of faith when, from year to year, until recently, they have been doing from one to five hundred thousand dollars worth of Mission work more than our Baptist people have been willing to pay for. In fact, our boards have operated on faith and credit until they have piled up such heavy debts that credit can be expanded no further. Therefore, when we speak of a program of faith, we should be careful to say whose faith."

"That is a good question to raise," said John, "for right now there are those who seem to think that what we need is to throw ourselves with complete abandon upon God and plan our work on a basis of what ought to be done—pitching the whole program on faith, with utter disregard of debts and declining receipts—rather than on a basis determined by a careful survey of facts. Faith has its place. We cannot make progress without it, but 'whose' and 'how far' are pertinent words connected with faith just here."

"Let Mark tell us what he thinks," said Matt, "he raised this question and I am sure he has been thinking into it. What about it, Mark?"

"I can tell you in a word what I have in mind," said Mark. It is simply this: the faith of our Baptist people and not the faith of our boards ultimately governs our work. The faith of our boards should be greater than the faith of our people and should act as a pulling power to lift up the vision of our people and extend the horizon of their interest, but whenever our boards go beyond the faith of our people in laying out the Mission work, they begin to draw on their credit. They can do this until they reach the limit of their borrowing power. This is the trouble now. The faith of our people in Missions has not kept pace with the programs for Missions laid out by our boards."

"You mean that the money given by our people for Missions," said Luke, "is not sufficient to properly finance the program when laid out on the faith of our boards."

"You can look at it any way you please," Mark replied, "but in the final analysis a program of money will keep step with the program of faith when the same individuals make out both pro-

grams."

"Sure," said James, "a man's faith is always evidenced by his works. Mark is right in holding that our Mission program must be based on and grow out of the faith of our Baptist people. That faith is evidenced not by what our people say, but by what they do. What a man gives in proportion to what he is able to give to Missions is a test of his faith in Missions. This is true of a church. It is also true of the denomination. Take the total of gifts in money of the denomination for Missions and you have the measure of the faith of the denomination in Missions. If our boards lay out the Mission work on a basis larger than this, they will inevitably incur debt. The thing to do is to increase the faith of our people in Missions."

"You must make room for love," said John. "When we love, we will give."

"Sure," said James. I am not overlooking the fact that faith works by love. Neither am I forgetting the fact that faith works, but we are talking about a faith program and not a love program. A love program will come when our faith program brings it in. But I want Mark to tell us a little more about this faith program he suggests."

"There is not much more to tell," said Mark, "except that the measure of our faith as a denomination is the norm of our progress. Everything ebbs down to our faith. We are ebbing down to it now in our Mission work. The trouble is that we did not note the drift sooner so that we might have avoided the handicap of debt. Our task now is more difficult than it would have been had we avoided debt, for we have not only to grow a Mission faith but we have to grow it in an atmosphere vitiated with indifference. Some seem to think that we can grow a Mission faith by launching out on a challenging missionary program. We have tried that for years. It has failed. It seems to me that it is time to change our tactics. Let us present the whole task of missionary endeavor as our challenge to the faith of our people and tell them candidly that we can enter only that part of the world-field which the money they give will enable us to enter. This will put the responsibility for our Mission work on the churches where it belongs. Our churches need to be hooked up a bit closer to the Mission work than they are. They need to feel the tug of it a little more on their hearts. And then, of course, first of all and most important of all, our churches need the call of the prophets of God from their pulpits to the world task which Christ, our Lord, has given them. We preachers must cultivate the faith of our people in Missions by preaching a Missionary gospel."

"Now you are talking," said Matt, "but that is really another story which we might take up later. The hour has come to adjourn but before we go, I want to propose this resolution'

"THAT WHEREAS faith in Missions must undergird any program for Missions, and

"WHEREAS the falling off in the gifts of our people to Missions seems to indicate a decline in the faith of our people in Missions, and

"WHEREAS there can be no permanent developments of the Christian graces without the knowledge of the Truth, and

"WHEREAS Christ, the Head of the Church, hath set in the church pastors for the perfecting of the saints through the ministry of the word;

"THEREFORE, BE IT RESOLVED

"FIRST, that we call upon our brother ministers throughout our Southern Zion to preach the word, to be instant in season and out of season, to especially lay on the hearts of their members the command of our blessed Lord to go into all the world with the gospel;

"SECOND, that we earnestly urge our pastors to covenant with us and with one another to pray daily for a revival of spiritual religion in the hearts of our people;

"THIRD, that we look to our Heavenly Father to lead and guide us in this crisis time and that we surrender unconditionally and completely to the Holy Spirit to be led.

Thursday, August 7, 1930

# Housetop and Inner Chamber

John D. Rockefeller, Jr. has pledged \$400,000 to the budget of Northern Baptists, the same amount he paid last year.

Pastor J. F. Measells has resigned at Pontotoc to accept the call to Amory. May the blessing of our Father abound in them all.

Sir Oliver Lodge believes the future policing of the world will be in the hands of Americans—when they set their own house in order.

The report of Fifth Ave. Church in Hattiesburg shows that they have 474 enrolled in Sunday School. Last Sunday there were 259 present; 121 attending preaching; offering \$70.88.

Dr. B. H. Lovelace, of Clinton, will assist Pastor R. G. Joiner in a meeting at Waynesboro, beginning the second Sunday in August. Prof. Eugene Farrell will lead the singing.

The Convention of the National Education Association recently passed resolutions committing them to support the Eighteenth Amendment, and a campaign of education in that direction.

Seven had joined in the meeting at Terry by Sunday night, and the meeting is to continue till Wednesday night. Dr. Gunter is preaching. Mr. W. L. Cooper and wife help in the singing, and Pastor R. L. Wallace is in charge.

Shortly before prohibition came, the Chicago Tribune stated that a particular group of 445 saloons in that city in their back rooms contributed to the delinquency of 14,000 girls daily.—The Baptist.

Brother A. C. Parker preached in his own meeting at Petal-Harvey Church last week, and Ed. Willis led the song service. There were 28 added to the church, 20 by baptism and eight by letter. This is the fourth meeting brother Parker has held in this church.

Brother Wade Smith and singer, Atley J. Cooper, assisted Pastor J. W. Gray in a meeting in Pine Bluff Church, Copiah County. The meeting began at low tide but the interest grew to the end. There were 28 additions to the church by baptism, and it looked as if the work had just begun.

Brother W. R. Haynie writes from Pritchard, Ala.: "Just closed my third meeting in this church with total of 126 additions." Like many other towns they are suffering from the industrial depression. Brother Haynie was recently in a meeting at Wiggins in which 16 were added to the church.

Pastor W. B. Holcomb writes that all are rejoicing at Macedonia Church, six miles west of Brookhaven. Brother Crittenden preached three times and then brother H. R. Holcomb, of Tupelo, began and preached six days. There were great crowds. There were nineteen baptized and three received by letter. The church will probably begin right away a new plan of financing the work.

Rev. Martin S. Bryant, Baptist Pastor at the University of Illinois, Champaign-Urbana, would appreciate the cooperation if anyone knowing of any new Baptist students going to the University of Illinois this Fall would send him their names and addresses before or by September 1. He will then mail to their towns an announcement of the Church, its location and services. In the complexity of modern University life but few students come into the Church who have to learn of it after reaching the University as other contacts are made so quickly. Last year there were Baptist students in the University of Illinois from 37 different states and two foreign countries. Mr. Bryant's address is 807 S. Fourth St., Champaign, Illinois.

Dr. D. M. Ramsey, Ex-president of Greenville Female College, will make his home in Versailles, Ky., where he got his wife several decades ago.

Editor Z. T. Cody is playing Robinson Crusoe on an island somewhere off the coast of South Carolina. He seems to have reduced work and clothes to the point of comfort.

Dr. Len. G. Broughton, Pastor of the Baptist Tabernacle, Atlanta, Georgia, will be with Dr. Charles S. Henderson and his people at the First Baptist Church, Greenville, Mississippi, for a two week's meeting beginning October 5. Mr. L. G. Kee, Director of Music and Education of the Greenville church, will direct the music.

Everybody has had something to talk about recently in the weather. The official thermometer in Jackson is said to have registered 107, and in one part of the state it is said to have gone to 110. No such record has ever been made in Mississippi before. We usually leave that high mark to states further north, and a few out west. Also a large part of the country has suffered for lack of rain. Will the people give heed to the voice of God?

Dr. Mohling Ma is a Chinese woman, 28 years old who came to America from Shantung province in China in 1921. Recently she received the degree of Doctor of Philosophy from Texas University. Her parents were Christians. She was baptized into the fellowship of University Baptist Church in Austin, Texas. She returns to China to teach in Yen Ching University, Peiping.

Brother J. W. Lee proposes to introduce an amendment to the Constitution of the State Convention limiting the subjects for consideration to those specifically mentioned in the call. It is up to the attendants at the State Convention to say whether three or four men shall tell them what they may consider at a special session or whether the majority at any meeting may do as they please. May the Lord deliver us from the need of any more special sessions.

The meeting at East Columbia Baptist Church in Marion county closed in Friday, the 25th. We were very happy to have Bro. W. P. Davis, of Brownsville, Miss., to do the preaching for us. The church was revived and we had six additions by baptism. The services rendered by Bro. Davis will be long remembered by the people of East Columbia.

We have just finished remodeling our church and have added eight Sunday School rooms. Pray for us that we may serve God in a more glorious and effective way.—Elwyn N. Wilkinson, Pastor.

Ex President Taft wrote about the Eighteenth Amendment:

"The result is glorious and points the only way that we have to work out the problem presented. The solution requires a great deal of time and patience. The habits of an important section of a congested part of the country can not be changed over night or in years. The reform and the adaptation of society to that at which the Amendment aims must be gradual. The temptation of corruption will drag it out. While looking ahead at the Amendment I despaired of any success, I really think it is possible, if we keep at it to achieve a satisfactory result. The persistence with which the people maintain in Congress a two-thirds majority in both Houses gives me much hope, and I am inclined to think that this will wear down the moderate wets to a consciousness that the only solution is pressure in favor of enforcement."

"I see that the wets claim that the election was not a prohibition victory. Well, one can not argue with that view, and can only let those who believe it continue to believe it."

Three fourths of the automobiles in the world are in the United States. "Look carefully how ye walk".

Great Britain has followed the United States in approving the London treaty on limitation of armaments.

Four of our Southern Baptist missionaries in China were practically held as prisoners in Poo-chow at last report.

That Turk now visiting in America who claims to be 156 years old, must have been an old man when John D. Rockefeller was a baby.

Dr. Solon B. Cousins has been given a year's leave of absence by his church in Richmond, Va., which he will spend in special study at the University of Edinburgh, Scotland.

The members of the First Baptist Church of Galveston have protested against the putting on of the international beauty contest in that city on Sunday.

Dr. J. S. Riser was with Pastor Spell at Pocahontas in a meeting last week. The people were delighted with and helped by the preaching. Five were added to the church, three by baptism.

Prof. Howard Spell baptized three at McCarley Sunday as a result of the meeting in which he was assisted by brother W. C. Howard of Flora. Brother Howard assisted here also last year.

The Baptist Messenger says there are 20,000 more Roman Catholics in the single city of San Antonio, Texas, than in the states of North Carolina, South Carolina and Georgia combined.

M. M. McGorrill, pastor of Baptist Church at Boulder, Colorado, has become assistant professor of religion in the University of Colorado at Boulder. It will not prevent his continuing with his church.

Pastor Brown had brother J. G. Lott of Calvary Church, Memphis, with him in a meeting at Yellow Leaf Church, Lafayette County, last week. There were thirteen added to the church, six by baptism.

At least two Mississippians have joined the \$100 club of the Baptist Bible Institute, that is agreeing to be one of a thousand to pay \$100 on the Emergency Campaign. There may be others of whom we have not heard. There will probably be 100 of them before the campaign is over.

Dr. E. F. Wright of West Point assisted Rev. R. O. Bankston in the revival at Cedar Bluff. A great message was brought at each service. There was splendid interest and good attendance throughout the meeting. Cedar Bluff Baptist Church is composed of a small band of most earnest and faithful workers. We all look back on the revival with pleasure and profit.—Pastor.

Professor I. G. Matthews, head of the department of Old Testament Literature and Exegesis in Crozer Theological Seminary, accompanied by Mrs. Matthews and their son Jack, sailed July 26th for Jerusalem in order to serve as annual professor at the American School of Oriental Research. The Trustees of Crozer graciously granted Prof. Matthews a year's leave of absence at the request of the Trustees of the American School of Oriental Research in Palestine.

The Parkview Baptist Church of Shreveport, Louisiana, of which Rev. B. F. Wallace is pastor, rejoices in another year of successful B. Y. P. U. work. At the State Baptist Encampment, held at Mandeville July 15-24, the unions of this church captured every Efficiency Banner. This is the second consecutive year that all the B. Y. P. U. banners have been awarded to the Parkview church. The General Organization Banner has never been won by any other church. Mrs. B. F. Wallace, the wife of the pastor, has been the General Director of the Parkview unions for nearly ten years. The church has twelve unions, of which nine have been A-1 for the last year.

—B. F. Wallace.

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"That is a good question to raise," said John, "for right now there are those who seem to think that what we need is to throw ourselves with complete abandon upon God and plan our work on a basis of what ought to be done—pitching the whole program on faith, with utter disregard of debts and declining receipts—rather than on a basis determined by a careful survey of facts. Faith has its place. We cannot make progress without it, but 'whose' and 'how far' are pertinent words connected with faith just here."

"Let Mark tell us what he thinks," said Matt, "he raised this question and I am sure he has been thinking into it. What about it, Mark?"

"I can tell you in a word what I have in mind," said Mark. It is simply this: the faith of our Baptist people and not the faith of our boards ultimately governs our work. The faith of our boards should be greater than the faith of our people and should act as a pulling power to lift up the vision of our people and extend the horizon of their interest, but whenever our boards go beyond the faith of our people in laying out the Mission work, they begin to draw on their credit. They can do this until they reach the limit of their borrowing power. This is the trouble now. The faith of our people in Missions has not kept pace with the programs for Missions laid out by our boards."

"You mean that the money given by our people for Missions," said Luke, "is not sufficient to properly finance the program when laid out on the faith of our boards."

"You can look at it any way you please," Mark replied, "but in the final analysis a program of money will keep step with the program of faith when the same individuals make out both pro-

grams."

"Sure," said James, "a man's faith is always evidenced by his works. Mark is right in holding that our Mission program must be based on and grow out of the faith of our Baptist people. That faith is evidenced not by what our people say, but by what they do. What a man gives in proportion to what he is able to give to Missions is a test of his faith in Missions. This is true of a church. It is also true of the denomination. Take the total of gifts in money of the denomination for Missions and you have the measure of the faith of the denomination in Missions. If our boards lay out the Mission work on a basis larger than this, they will inevitably incur debt. The thing to do is to increase the faith of our people in Missions."

"You must make room for love," said John. "When we love, we will give."

"Sure," said James. I am not overlooking the fact that faith works by love. Neither am I forgetting the fact that faith works, but we are talking about a faith program and not a love program. A love program will come when our faith program brings it in. But I want Mark to tell us a little more about this faith program he suggests."

"There is not much more to tell," said Mark, "except that the measure of our faith as a denomination is the norm of our progress. Everything ebbs down to our faith. We are ebbing down to it now in our Mission work. The trouble is that we did not note the drift sooner so that we might have avoided the handicap of debt. Our task now is more difficult than it would have been had we avoided debt, for we have not only to grow a Mission faith but we have to grow it in an atmosphere vitiated with indifference. Some seem to think that we can grow a Mission faith by launching out on a challenging missionary program. We have tried that for years. It has failed. It seems to me that it is time to change our tactics. Let us present the whole task of missionary endeavor as our challenge to the faith of our people and tell them candidly that we can enter only that part of the world-field which the money they give will enable us to enter. This will put the responsibility for our Mission work on the churches where it belongs. Our churches need to be hooked up a bit closer to the Mission work than they are. They need to feel the tug of it a little more on their hearts. And then, of course, first of all and most important of all, our churches need the call of the prophets of God from their pulpits to the world task which Christ, our Lord, has given them. We preachers must cultivate the faith of our people in Missions by preaching a Missionary gospel."

"Now you are talking," said Matt, "but that is really another story which we might take up later. The hour has come to adjourn but before we go, I want to propose this resolution"

"THAT WHEREAS faith in Missions must undergird any program for Missions, and

"WHEREAS the falling off in the gifts of our people to Missions seems to indicate a decline in the faith of our people in Missions, and

"WHEREAS there can be no permanent developments of the Christian graces without the knowledge of the Truth, and

"WHEREAS Christ, the Head of the Church, hath set in the church pastors for the perfecting of the saints through the ministry of the word;

"THEREFORE, BE IT RESOLVED

"FIRST, that we call upon our brother ministers throughout our Southern Zion to preach the word, to be instant in season and out of season, to especially lay on the hearts of their members the command of our blessed Lord to go into all the world with the gospel;

"SECOND, that we earnestly urge our pastors to covenant with us and with one another to pray daily for a revival of spiritual religion in the hearts of our people;

"THIRD, that we look to our Heavenly Father to lead and guide us in this crisis time and that we surrender unconditionally and completely to the Holy Spirit to be led.

Thursday, August 7, 1930

# Housetop and Inner Chamber

John D. Rockefeller, Jr. has pledged \$400,000 to the budget of Northern Baptists, the same amount he paid last year.

Pastor J. F. Measells has resigned at Pontotoc to accept the call to Amory. May the blessing of our Father abound in them all.

Sir Oliver Lodge believes the future policing of the world will be in the hands of Americans—when they set their own house in order.

The report of Fifth Ave. Church in Hattiesburg shows that they have 474 enrolled in Sunday School. Last Sunday there were 259 present; 121 attending preaching; offering \$70.88.

Dr. B. H. Lovelace, of Clinton, will assist Pastor R. G. Joiner in a meeting at Waynesboro, beginning the second Sunday in August. Prof. Eugene Farrell will lead the singing.

The Convention of the National Education Association recently passed resolutions committing them to support the Eighteenth Amendment, and a campaign of education in that direction.

Seven had joined in the meeting at Terry by Sunday night, and the meeting is to continue till Wednesday night. Dr. Gunter is preaching. Mr. W. L. Cooper and wife help in the singing, and Pastor R. L. Wallace is in charge.

Shortly before prohibition came, the Chicago Tribune stated that a particular group of 445 saloons in that city in their back rooms contributed to the delinquency of 14,000 girls daily.—The Baptist.

Brother A. C. Parker preached in his own meeting at Petal-Harvey Church last week, and Ed. Willis led the song service. There were 28 added to the church, 20 by baptism and eight by letter. This is the fourth meeting brother Parker has held in this church.

Brother Wade Smith and singer, Atley J. Cooper, assisted Pastor J. W. Gray in a meeting in Pine Bluff Church, Copiah County. The meeting began at low tide but the interest grew to the end. There were 28 additions to the church by baptism, and it looked as if the work had just begun.

Brother W. R. Haynie writes from Pritchard, Ala.: "Just closed my third meeting in this church with total of 126 additions." Like many other towns they are suffering from the industrial depression. Brother Haynie was recently in a meeting at Wiggins in which 16 were added to the church.

Pastor W. B. Holcomb writes that all are rejoicing at Macedonia Church, six miles west of Brookhaven. Brother Crittenden preached three times and then brother H. R. Holcomb, of Tupelo, began and preached six days. There were great crowds. There were nineteen baptized and three received by letter. The church will probably begin right away a new plan of financing the work.

Rev. Martin S. Bryant, Baptist Pastor at the University of Illinois, Champaign-Urbana, would appreciate the cooperation if anyone knowing of any new Baptist students going to the University of Illinois this Fall would send him their names and addresses before or by September 1. He will then mail to their towns an announcement of the Church, its location and services. In the complexity of modern University life but few students come into the Church who have to learn of it after reaching the University as other contacts are made so quickly. Last year there were Baptist students in the University of Illinois from 37 different states and two foreign countries. Mr. Bryant's address is 807 S. Fourth St., Champaign, Illinois.

Dr. D. M. Ramsey, Ex-president of Greenville Female College, will make his home in Versailles, Ky., where he got his wife several decades ago.

Editor Z. T. Cody is playing Robinson Crusoe on an island somewhere off the coast of South Carolina. He seems to have reduced work and clothes to the point of comfort.

Dr. Len. G. Broughton, Pastor of the Baptist Tabernacle, Atlanta, Georgia, will be with Dr. Charles S. Henderson and his people at the First Baptist Church, Greenville, Mississippi, for a two week's meeting beginning October 5. Mr. L. G. Kee, Director of Music and Education of the Greenville church, will direct the music.

Everybody has had something to talk about recently in the weather. The official thermometer in Jackson is said to have registered 107, and in one part of the state it is said to have gone to 110. No such record has ever been made in Mississippi before. We usually leave that high mark to states further north, and a few out west. Also a large part of the country has suffered for lack of rain. Will the people give heed to the voice of God?

Dr. Mohling Ma is a Chinese woman, 28 years old who came to America from Shantung province in China in 1921. Recently she received the degree of Doctor of Philosophy from Texas University. Her parents were Christians. She was baptized into the fellowship of University Baptist Church in Austin, Texas. She returns to China to teach in Yen Ching University, Peiping.

Brother J. W. Lee proposes to introduce an amendment to the Constitution of the State Convention limiting the subjects for consideration to those specifically mentioned in the call. It is up to the attendants at the State Convention to say whether three or four men shall tell them what they may consider at a special session or whether the majority at any meeting may do as they please. May the Lord deliver us from the need of any more special sessions.

The meeting at East Columbia Baptist Church in Marion county closed in Friday, the 25th. We were very happy to have Bro. W. P. Davis, of Brownsville, Miss., to do the preaching for us. The church was revived and we had six additions by baptism. The services rendered by Bro. Davis will be long remembered by the people of East Columbia.

We have just finished remodeling our church and have added eight Sunday School rooms. Pray for us that we may serve God in a more glorious and effective way.—Elwyn N. Wilkinson, Pastor.

Ex President Taft wrote about the Eighteenth Amendment:

"The result is glorious and points the only way that we have to work out the problem presented. The solution requires a great deal of time and patience. The habits of an important section of a congested part of the country can not be changed over night or in years. The reform and the adaptation of society to that at which the Amendment aims must be gradual. The temptation of corruption will drag it out. While looking ahead at the Amendment I despair of any success, I really think it is possible, we keep at it to achieve a satisfactory result. The persistence with which the people maintain in Congress a two-thirds majority in both Houses gives me much hope, and I am inclined to think that this will wear down the moderate wets to a consciousness that the only solution is pressure in favor of enforcement."

"I see that the wets claim that the election was not a prohibition victory. Well, one can not argue with that view, and can only let those who believe it continue to believe it."

Three fourths of the automobiles in the world are in the United States. "Look carefully how ye walk".

Great Britain has followed the United States in approving the London treaty on limitation of armaments.

Four of our Southern Baptist missionaries in China were practically held as prisoners in Poo-chow at last report.

That Turk now visiting in America who claims to be 156 years old, must have been an old man when John D. Rockefeller was a baby.

Dr. Solon B. Cousins has been given a year's leave of absence by his church in Richmond, Va., which he will spend in special study at the University of Edinburgh, Scotland.

The members of the First Baptist Church of Galveston have protested against the putting on of the international beauty contest in that city on Sunday.

Dr. J. S. Riser was with Pastor Spell at Pocahontas in a meeting last week. The people were delighted with and helped by the preaching. Five were added to the church, three by baptism.

Prof. Howard Spell baptized three at McCarley Sunday as a result of the meeting in which he was assisted by brother W. C. Howard of Flora. Brother Howard assisted here also last year.

The Baptist Messenger says there are 20,000 more Roman Catholics in the single city of San Antonio, Texas, than in the states of North Carolina, South Carolina and Georgia combined.

M. M. McGorrill, pastor of Baptist Church at Boulder, Colorado, has become assistant professor of religion in the University of Colorado at Boulder. It will not prevent his continuing with his church.

Pastor Brown had brother J. G. Lott of Calvary Church, Memphis, with him in a meeting at Yellow Leaf Church, Lafayette County, last week. There were thirteen added to the church, six by baptism.

At least two Mississippians have joined the \$100 club of the Baptist Bible Institute, that is agreeing to be one of a thousand to pay \$100 on the Emergency Campaign. There may be others of whom we have not heard. There will probably be 100 of them before the campaign is over.

Dr. E. F. Wright of West Point assisted Rev. R. O. Bankston in the revival at Cedar Bluff. A great message was brought at each service. There was splendid interest and good attendance throughout the meeting. Cedar Bluff Baptist Church is composed of a small band of most earnest and faithful workers. We all look back on the revival with pleasure and profit.—Pastor.

Professor I. G. Matthews, head of the department of Old Testament Literature and Exegesis in Crozer Theological Seminary, accompanied by Mrs. Matthews and their son Jack, sailed July 26th for Jerusalem in order to serve as annual professor at the American School of Oriental Research. The Trustees of Crozer graciously granted Prof. Matthews a year's leave of absence at the request of the Trustees of the American School of Oriental Research in Palestine.

The Parkview Baptist Church of Shreveport, Louisiana, of which Rev. B. F. Wallace is pastor, rejoices in another year of successful B. Y. P. U. work. At the State Baptist Encampment, held at Mandeville July 15-24, the unions of this church captured every Efficiency Banner. This is the second consecutive year that all the B. Y. P. U. banners have been awarded to the Parkview church. The General Organization Banner has never been won by any other church. Mrs. B. F. Wallace, the wife of the pastor, has been the General Director of the Parkview unions for nearly ten years. The church has twelve unions, of which nine have been A-1 for the last year.—B. F. Wallace.

# Editorials

## TURNING THE TABLES

The table is the symbol of family peace and plenty. It is the place of compunction and joyful fellowship. It is the place where we bow our heads in recognition of God's goodness and bountiful; the symbol of love and satisfaction; the place of hospitality and freeness of soul. It is so used in the Bible.

There are two places in which the table is spoken of in strange relationships. They are both in the Psalms and of course the table is here spoken of poetically and figuratively. One quite familiar passage is in the twenty-third Psalm. The other is in the sixtyninth Psalm, which latter is quoted by Paul in the eleventh chapter of Romans. The first says "Thou preparest a table before me in the presence of mine enemies." The second says (as quoted in Romans), "Let their table be made a snare and a trap." These passages can be associated only by contrast.

In the latter part of the twenty-third Psalm, David represents himself as the Lord's guest. He is safe in the tent of Jehovah, just as in the first part of the Psalm he is safe as the sheep under the shepherd's care. As Jehovah's guest he has the table spread, his head is anointed as a welcome guest, and the vessel overflows with the ample provision made for his needs. But the point here sought to be emphasized is that his table is spread before him in the presence of his enemies.

One who accepts God's hospitality is safe from interference by any number or any kind of enemies. The traditions of Eastern hospitality are inviolable. Having once tasted salt in an Arole's tent you are said to be secure from attack from any source. Enemies may glare and glower but they dare not approach the tent in which you have taken refuge. The Christian has enemies in abundance. David sometimes speaks of them as lions, or as bulls, which may growl or bellow with rage, but they cannot approach to harm one who has taken refuge as the guest of the Lord Jesus. "In Jesus I'm safe evermore."

Jesus refuge of my soul  
Let me to thy bosom fly  
While the raging billows roll  
While the tempest still is high.

Should hell against my soul engage  
And fiery darts be hurled  
Then I can smile at Satan's rage  
And face a frowning world.

But the tables are turned in the figure given in the other Psalm. Here it is said, "Let their table be made a snare and a trap." This psalm is a picture of the rejection of Christ by the Jews for whom so much had been done. Some of the verses are accurately descriptive of the experiences of Jesus on the cross. "They gave me also gall for my food, and in my thirst they gave me vinegar to drink."

There the psalm turns to pronounce judgment on those who rejected him. And this judgment begins with, "Let their table before them become a snare." God had prepared for them, even before their very eyes a feast of friendship. The gospel of love was being enacted in the very sufferings of Jesus. That which had been intended as a means of deliverance and of participation in the Father's forgiveness and favor, now becomes a means of their condemnation and eternal downfall. "For judgment came I into the world, that they who see not may see and those who see may be made blind." The sinner finds in the cross of Christ either redemption or eternal condemnation. That which was meant to procure admission to the Fathers banqueting table may become a trap and a snare to make them victims of their sins forever. "And this is the judgment

that the light is come into the world, and men loved the darkness rather than the light."

—BR—

## A DISTINCTION WITH A DIFFERENCE

People have heard and read a good deal in the last two years about Separation of Church and State, about the church staying out of politics, or getting into politics. It is a matter of very vital concern to the welfare of both religion and politics. It is a fundamental principle of religious and political freedom that religion shall be free from State control and the State shall be free from ecclesiastical control. A free church in a free State is the accepted maxim of Americans, and in accord with the fundamental principles of Baptists. It is in the interest of both parties, and of all concerned that this should be remembered and safeguarded. It is also of vital concern that the principles involved should be clearly understood. The following words are written in the interest of clearness and with no purpose to further a partisan contention.

A Christian is a citizen of two commonwealths, of the kingdom of heaven, and of the political state. That is, he is under two governments, the reign of God exercised in his conscience, directed by his revealed will, and the reign of God as exercised in civil government. These are both of God, and cannot conflict when administered according to His will. The kingdom of God requires obedience to civil authority. As a citizen of the State, the Christian is interested in the welfare of the State. He seeks the welfare of all through the ministry of civil government, just as he seeks the welfare of all by proclaiming and extending the kingdom of Christ on earth. Every Christian has a duty to the State and is to seek to perform those duties by obedience to its laws, by respect for its officers; also by seeking to secure the best possible laws and the best possible officials. To fail in any of these duties is by so much to fail as a Christian. This is true of him whether as a layman, or a preacher, or any church official. Certainly no one would insist that Christians alone have no civic duties, or civil rights.

Again a Christian in the discharge of his civic rights and duties must be governed by Christian principles. These principles must control him everywhere. To say that he must be controlled by them in matters pertaining to the church and not in matters pertaining to the State is to destroy their value as working principles, and destroy his integrity. Christian principles should work on every day of the week alike, and in every relationship in life. These principles are the basis of and practice of righteousness.

All men in political matters are supposed to be motivated by certain ideals. To prevent the Christian from expressing his ideals in civil government, and to allow the atheist or infidel or man who profits by wrong doing or prefers to practice unrighteousness to introduce his ideals or place them in control, is of course absurd. There must be a fair fight in an open field.

Where, then, is the danger of interference of the church in matters of the State? There is a danger; it is very real and may become pernicious and destructive. The danger lies in just one thing. And this is the thing which needs to be made very clear and kept constantly in mind. The danger line is when and where the line of individual independence is crossed and the individual conscience is destroyed or overridden.

The religion of the New Testament is distinctively individualistic. "Each one shall give account of himself to God." "Call no man master, for one is your Master, even Christ." "Call no man father on the earth for one is your Father, even he who is in heaven." Direct access to God and direct control from God is a fundamental of freedom in religion and the condition of religious freedom in the State, and freedom of the State from ecclesiastical control.

Appeals to conscience, to reason and intelligence in matters political is always in order. Blind control of the individual by ecclesiastical authority is destructive of freedom in religion and

in the state: It is finally destructive of the man who submits to it. He ceases to be a man in any worthy sense of the word. Appeals to passion, prejudice and ignorance are the weapons of the demagogue who is half brother to the dictator. Appeals to party loyalty are subversive of intelligence and an effort to destroy moral character. "My party, right or wrong," is the cry of a hyena and not a human.

A Baptist is one who believes in liberty of conscience, in every man determining for himself the right course to pursue, and he is determined to pursue it at all hazards. No one can tell him what to do; and no ecclesiastical machine can determine his duty as a citizen. He welcomes information from any source, he is willing to listen to advice; he invites appeals to reason and conscience; he is responsive to any such appeal but he will not receive dictation.

At the opposite end from the Baptist is the Roman Catholic. His duty, as taught him by the system to which he belongs is to obey his superiors, to accept ecclesiastical overlordship to do as a citizen what his ecclesiastical authority directs him to do. Only in this way is he a loyal Roman Catholic. His ecclesiastical overlord does not appeal to conscience or reason and leave it with him to determine his course. He simply counsels him to submit to authority. In this is the danger of interference with the State by the church. It is a very real danger and will persist as long as the Catholic church is what it is, and will be exercised wherever the Catholic church believes itself able to execute its will. This is true in the United States as far as it dares to be asserted. And has recently brought an impasse between the British government and the Roman Catholic prelate in Malta. It will happen anywhere that Romanism feels able to assert itself.

—BR—

## THE LAMP AND THE BUSHEL

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Mrs. Arthur Conan Doyle, whose husband was a "spiritualist," now claims that she has had several messages from him since his recent death. But she is unwilling to tell the world anything he said at present, though she says they are of "value to the public."

This attitude is not at all in line with the policy and practice of Jesus who said that a lamp was not brought to be put under a bed or under a bushel, but on a lampstand that it may give light to all that are in the house. And Jesus commissioned his disciples to proclaim all the truth they knew. He even said their own ability to apprehend further truth was conditioned on their proclaiming what they already had. To him that hath shall be given—Give and it shall be given you.

The trouble about all this spiritism is that it has always sought the shadows. It does not come out in the open sunlight. Jesus said something about those who loved darkness rather than light because their works were evil. If the spiritists have anything to tell let them tell it out, and not be hiding their heads in a meal sack.

"And when they say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? Why consult the dead on behalf of the living. Isaiah 8:19.

—BR—

At Okolona six joined by baptism and two by letter in a meeting in which Pastor Riley had to his aid Dr. H. R. Holcomb, of Tupelo.

—BR—

Dr. J. B. Lawrence was last week in a meeting with Pastor B. A. McCullough at Florence, Rankin County. We are glad to have him for a few days back in Mississippi. In this case where he was born. There were 12 additions.

—BR—

Dr. Norman Cox has been called to the pastorate of the First Church of Jacksonville, Fla. This is not the first time these people have wanted him. But we hope it may be the Lord's will to keep him at Meridian.

Thursday, August 7, 1930

## THE BAPTIST RECORD

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## A SERMON TO THE RICH

(By Theodore Whiefield, Pastor Desloge,  
Mo., First Baptist Church.)

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(Editor's Note: Sometime ago the Word and Way, of Missouri, printed a series of sermons which were preached by various men in that state. They were offered by the ministers as the sermons they would preach if they had only one sermon to deliver. The following Sermon to the Rich was offered by Rev. Theodore Whitfield, of Desloge, Mo., and is reprinted here because in our times it ought to be widely read.)

My friends, it would be of no profit for me to spin before you a lot of human theories about wealth. Instead thereof I shall expound to you God's word upon the matter, and so, in the sixth chapter of First Timothy, there is the following paragraph which tells us preachers what to say to the rich members:

"Charge them that are rich in this present world that they be not high-minded, nor set their hope on the uncertainty of riches, but on God who giveth us richly all things to enjoy: that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate: laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed."

The very first charge then that I bring to you is that you be not high-minded. There is a tendency in the rich to cut the acquaintance of the poor, to feel above them and even to dispise them. There is danger in the very church of God that we say to the man with the gold ring and the fine clothes, "Sit thou here in a good place," whilst we say to the poor man, "Stand thou there or sit under my foot-stool," thus "making distinctions," says the apostle, and "becoming judges with evil thoughts." The holy argument continues, "Did not God choose them that are poor as to the world to be rich in faith and heirs of the kingdom which he promised to them that love him?" So that God, though infinitely rich himself, yet shows as much regard for the poor as the wealthy, and so should we. The next thing the text says is for you not to have your hope set on the

## Uncertainty of Riches

It has been a characteristic of wealth in all the ages to be uncertain in its stay. Riches "certainly make to themselves wings like an eagle that flieth toward heaven." So, remember that no matter how safe your securities are, nor how carefully invested, yet there are a hundred ways in which you could lose them. I was riding with an ex-governor and as we passed an ordinary looking cottage he pointed to the same and told me that the man living therein, though saving up a fortune, yet had to pay out \$80,000.00 to save his boy from the pen. I was riding with an elderly Baptist minister whose name is well known in the Southland, and he told me that during his long life-time he had saved up \$10,000.00 for his old age, but that it had recently been swept away. He took \$1,000.00 left and invested it in the boom in a neighboring city. The bottom fell out of that and he had \$300,000 left, which he placed in a bank near by which had just closed its doors. Here at the age of seventy everything swept away. He said that he took his wife and they both knelt down before the Lord and he said to God, "O Lord, when, years ago, I started to preach for you, you promised to support me. I must now hold you to your promise." Then the old man smiled and said to me, "God is keeping his promise. I have the nicest church that gives us all that we need, and they are as kind as can be to us and we have the promises of God and we have no worries for the future."

## In The Wilderness!!

Did you ever read why the Lord led the children of Israel through the desert and the wilderness? God had a definite reason for so doing. He said that it was to show them that they were not dependent on the grainfields of the nations nor on the rivers by the way for their food and water, but that if the mouth of the Lord said so they would have these supplies. So you should

right now regard your wealth as a side matter, and put your trust in God, saying to hoarded riches, "I am in no wise dependent on you, but on whether God says for me to live or not." The next thing I call to your attention, in the instructions, is that God "gives us

## All Things to Enjoy."

That means that your Creator intends for you to get a lot of pleasure out of other things than your wealth. Only a fraction of your soul's satisfaction is to come from riches. Right here is where there are a lot of disappointed rich people. When striving for wealth they thought that God had enclosed all earth's joys therein. When they opened the bundle they found it very much empty. Have you ever thought how that, if happiness were bound up in money, all the millionaires would go out on the porch each morning and shout? But you don't hear of them shouting often, do you, or of them singing even very much. You hear of quite a number of them committing suicide! Why? Because they are disappointed. They thought happiness was stied up in the money bundle. But God has not fixed it that way, for if he did, then a lot of the rest of us would be miserable. But listen. Nine-tenths of the joy of life comes from elsewhere than from riches. When I was a young man, trying to get through school as cheaply as possible, I once lived a month on

## Bread and Water

I would buy rolls three times a day and eat them with water. At the month's end I found that I had weakened myself. The Lord does not mean for us to live on light-bread alone. He means for us to eat also some meat and beans and vegetables—and pie, too, sisters. Likewise, I tell you, if you try to keep your soul fat and happy on stocks and bonds and bank accounts, your soul will grow thin and poor and weak. God means for you to get lots of pleasure for your soul out of helping others and from reading the Bible and from praying and from attending church and from working in the Sunday School, for God has put some of the richest nourishment of the soul in those things.

Remember forever, then, that the text has told you

## Three Things Not To Do.

Namely—not to be high-minded, not to put your trust in riches, and not to overlook the other things God has planned for you to enjoy. The other half of the text tells you three things to be sure to do. The first is to "Be ready to distribute." If there is a lady who has the gift of a beautiful voice we all say that she should use it to sing to help people and to glorify God. Likewise, any that have pedagogical gifts should use them in imparting to others learning and training. These things are their talents. Now, if God has given to some of you money, then that is your talent, and he says for you to "be ready to distribute," "willing to communicate." The second thing it says for you to do it to "LAY BY IN STORE A GOOD FOUNDATION AGAINST THE TIME TO COME." Did you ever have to wade across a stream where the water was deep, but where you felt the solid rock under your feet as you went across? Well, that was a "good foundation" against that time. I need not remind you that we all are going to have to cross a river later on and to cross it by ourselves. It may be the river of trouble, or of sorrow, or old age or death. Well, it says for us to prepare the foundation for ourselves now, and the way it says for a rich man to prepare his foundation is for him to distribute and communicate now. That lays the foundation for him. Now, instead of laying that foundation, the man Dives put all of his wealth on his back, and when he came to the river it sank him down to torment. A certain rich man whose fields brought forth bountifully put all of his profits, regardless of the future, into new barns, and the Lord called him a fool. We are cautioned rather to so distribute this mammon that we have, distributing it to others that are in need, and to those that, preceding us to the heavenly tabernacle, will, when we have to leave this world, procure for us a welcome there.

## One Thing More to Do

The text finally says that, by this distributing, the rich brother will "lay hold on the life that is life indeed." The unmistakable word says that, "She that liveth in pleasure is dead while she liveth." Have you not seen some people in the church that seemed dead—dead to all the spiritual and the higher and the holy life? Do you remember the scene when Paul's ship was sinking, out from the shore. I hear the captain say to one man, "Take this plank and jump overboard and swim for your life." To another, "Take this spar and swim for shore." The Scripture says that some swam on one thing and some on another—yet all reached shore. Now suppose—just suppose that some man had said "I just don't like a spar!" However, they did not talk that way. Each took what they were allowed to have, and all came safely to shore. Now, the word

SAYS TO YOU RICH MEN that the plank for you is this thing of distributing and communicating. By that will you lay hold on the life that is life indeed. My own plank, brethren, is preaching. Woe is me if I do not preach! If I do not preach, I feel like I would be like one of these cars sitting by the highway—useless and rusting. I would grow cold and a cloud would be over me. You see, it is my talent from God and I must use it in his kingdom, and thereby I attain the highest life for myself. Well, your talent is money, and the way for you to attain the highest life is by using that money in your Master's kingdom, and if you do not, verily your soul will shrivel and shrink. Wherefore it says that, "We who minister should give ourselves to our ministering; or he that teacheth to his teaching, and he that exhorteth to his exhorting, and he that giveth, let him do it with singleness." Zacchaeus, who was rich, laid hold on the life that was life indeed when he gave half of his goods to feed the poor. Twenty-five or forty years later, I dare say, in the church at Jericho, he was one of the Godliest, most Spirit-filled members. White-headed, sweet-faced, loved by the children, blessed by all—having lived the life that is life indeed. But there came to the Master another, one day, that was rich—a young ruler, handsome and, indeed, high-standing on all other points—but in one thing lacking, and at the Master's word he turned sadly away, for he was of great possession, and we never hear of him again, and I fear he never reached the shore but likely went down with the ship.

BR

There were 32 additions to the church at Smithville, eighteen or twenty of them by baptism in the meeting recently closed. Pastor J. A. Rogers and the church were assisted by Elder L. C. Riley, of Okolona.

BR

Dr. and Mrs. W. A. McComb, of Gulfport, have driven through to Ridgecrest, N. C., to spend their vacation. He will not be back in his pulpit until the second Sunday in September. By the close of the year he will be ready for another pastorate where his duties will not be so exacting. He has been seven years at First Church, Gulfport. The church adopted resolutions expressing their appreciation of the phenomenal progress made in these seven years. There has been a net increase in membership of approximately 300. A financial budget has been adopted; the contributions greatly increased, the work of the church unified and coordinated. Great appreciation for the personal services of the pastor and his wife were expressed.

BR

## Continued from page 8

must mention the W. M. U. meeting which was held here on Monday afternoon in the college church: the women and quite a few men from the Baptist churches throughout the city filled the church; Miss Fuller presided and Dr. Taylor interpreted; there were representatives from about 18 societies, with seven societies taking part on the program, each one being so well done that my heart gave thanks anew for the work and the workers in Brazil.

## ASSOCIATIONAL MEETINGS

| Association      | Time        | Place   |
|------------------|-------------|---|
| Marshall Co.     | Sept. 3-4   | Mt. Moriah Church.                                    |
| Prentiss Co.     | Sept. 4-5   | East Prentiss Church.                                 |
| Lafayette Co.    | Sept. 9     | Bethel Church.  |
| Grenada Co.      | Sept. 10    | Elliott Church.                                       |
| Tippah Co.       | Sept. 10    | Ripley Church.  |
| Monroe Co.       | Sept. 10-11 | Athens Church.  |
| Yalobusha Co.    | Sept. 10-11 | Wayside, 2 Mi. West Scobey.                           |
| Lee Co.          | Sept. 11    | Guntown Church.                                       |
| Alcorn Co.       | Sept. 11-12 | Union Church.   |
| Calhoun Co.      | Sept. 16    | Macedonia, 2 Mi. North Calhoun City.                  |
| Union Co.        | Sept. 16-17 | Fredonia Church.                                      |
| Coldwater        | Sept. 17-18 | Hernando.   |
| Lauderdale Co.   | Sept. 17-18 | Fellowship Church, 14 Mi. from Meridian.              |
| Noxubee Co.      | Sept. 17-18 | Concord Church.                                       |
| Oktibbeha Co.    | Sept. 18-19 | Chestnut Grove, 5 Mi. Southwest Sturgis.              |
| Sunflower Co.    | Sept. 18-19 | Moorhead Church.                                      |
| Pontotoc Co.     | Sept. 18-19 | Oak Hill Church.                                      |
| Lebanon          | Sept. 23-24 | Sumrall Church.                                       |
| Jasper Co.       | Sept. 24    | Stringer Church.                                      |
| Tate Co.         | Sept. 25    | Hopewell Church.                                      |
| Pearl River Co.  | Sept. 25-26 | Pine Grove, 7 Mi. West of Picayune.                   |
| Madison Co.      | Sept. 30    | Lone Pine, 10 Mi. East of Canton.                     |
| Rankin Co.       | Oct. 1      | Fannin Church.  |
| Neshoba Co.      | Oct. 1-2    | Spring Creek Church, 8 Mi. Northeast of Philadelphia. |
| Franklin Co.     | Oct. 2      | Siloam Church.  |
| Choctaw Co.      | Oct. 2      | Ackerman Church.                                      |
| Pike Co.         | Oct. 1-2    | Thompson Church, 10 Mi. West Summit.                  |
| Zion             | Oct. 1-2    | Pleasant Hill Church.                                 |
| Tallahatchie Co. | Oct. 2-3    | Ascalmore Church.                                     |
| Liberty          | Oct. 4      | Elim, 8 Mi. East of Quitman.                          |
| Oktibbeha        | Oct. 4      | Antioch Church, Neshoba Co., Miss.                    |
| Copiah Co.       | Oct. 7      | Carpenter Church.                                     |
| Carroll Co.      | Oct. 7      | Harmony Church.                                       |
| Marion Co.       | Oct. 7-8    | New Hope Church.                                      |
| Jones Co.        | Oct. 7-8    | Pine Grove, 5 Mi. West of Ellisville.                 |
| Clay Co.         | Oct. 7-8    | New Montpelier Church.                                |
| Tishomingo       | Oct. 7-8    | Forrest Grove Church.                                 |
| Bolivar Co.      | Oct. 9      | Cleveland Church.                                     |
| Winston Co.      | Oct. 9      | Ellison Ridge Church.                                 |
| Yazoo Co.        | Oct. 9      | Hebron Church.  |
| Holmes Co.       | Oct. 9-10   | Antioch Church.                                       |
| Columbus         | Oct. 9-10   | New Salem Church.                                     |
| Mississippi      | Oct. 9-10   | Liberty Church.                                       |
| George Co.       | Oct. 9-10   | Lucedale Church.                                      |
| Chickasaw Co.    | Oct. 9-10   | Houlka Church.  |
| Lawrence Co.     | Oct. 10-11  | Carmel Church.  |
| Hancock Co.      | Oct. 11-12  | Bay St. Louis Church.                                 |
| Deer Creek       | Oct. 14     | Rolling Fork Church.                                  |
| Panola Co.       | Oct. 14     | Tocowa, 12 Mi. West of Batesville, I. C. Railroad.    |
| Leflore Co.      | Oct. 16     | Sidon Church.   |
| Wayne Co.        | Oct. 16     | Hollis Creek Church.                                  |
| Greene Co.       | Oct. 16-17  | Salem Church, out from Richton.                       |
| Lincoln Co.      | Oct. 17     | Mission Hill.   |
| Leake Co.        | Oct. 17     | Thomastown Church.                                    |
| Walthall Co.     | Oct. 18     | Knoxo Church.   |
| Montgomery Co.   | Oct. 21     | Hebron Church.  |
| Simpson Co.      | Oct. 21     | Macedonia Church, 5 Mi. South of Mendenhall.          |
| Newton Co.       | Oct. 22-23  | Union Baptist Church.                                 |
| Scott Co.        | Oct. 22-23  | Lake Church.  |
| Clarke Co.       | Oct. 23-24  | Pleasant Grove Church.                                |
| Riverside        | Oct. 23-24  | Clarksdale Church.                                    |
| Jeff Davis Co.   | Oct. 24     | Carson, 6 Mi. East of Prentiss.                       |
| Hinds Co.        | Oct.        | Byram.  |
| Kemper Co.       | Oct. 24-25  | Wahalak Church.                                       |

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Clarke College Board of Trustees met at Newton last Thursday and elected Dr. John F. Carter as president. This provision for reopening the college is to carry out the instructions of the Convention in its recent session. We are sure Dr. Carter will have announcement of his faculty and all plans for the opening.

## WHERE THE RESPONSIBILITY RESTS

How is such a college produced and maintained? The primary responsibility resides in its board of trustees. It is essential that they understand the basis of the institution and purpose to preserve its character. It is their function to choose the president and to insure that he is in sympathy with their ideal and purpose. They meet at intervals of several months. He incarnates their intention throughout the year. If he is the right personality he gives the keynote of the college. His personal influence should affect the attitudes of faculty and students. If that is not definitely and strongly Christian others cannot supply the lack. But he alone cannot make the college Christian. He must be supported by a faculty imbued with the same spirit and working toward the same objective. It is his responsibility to nominate to the board candidates for positions in the faculty. Along with scholastic attainment and teaching ability, he should be able to give assurance that the teachers he proposes are equipped by personal interest and conviction to provide real leadership for the Christian life. The students are in daily touch with them. The spirit of the teacher and the interest, or the lack of it, which he manifests toward the student's religious life is a constant force of gravity.

It is a composite, an interlocking responsibility which we bear.

It is quite obvious that the churches which founded the Christian college bear a responsibility for its maintenance. If they leave it a foundling on the doorstep of strangers who care for its growth, they have no cause to wonder if its new friends gain strong influence in its direction. It is good, both for the college and for the churches, that they keep in close and real fellowship, the fellowship of mutual prayer, sympathy and service.—Ex.

## SOME DISTRICT ASSOCIATION "SHOULD'S"

C. M. Thompson

The three factors in a District Association are churches, messengers and the Association itself. Personally there are some things I would like to see come to pass in connection with these three factors.

## Churches

The church should send a carefully prepared letter to the Association. This letter should be full, accurate and truthful and should include all the activities of the church for the year. This is a matter of vital importance for it is the source from which our denominational statistics are secured. An accurate and dependable church letter is not prepared over night.

2. The church should send its full quota of messengers to the Association. Great care should be exercised in their selection and the standpoint of fitness should largely figure in their choice.

3. The church should send its full share of the money necessary for the printing of the minutes. It is a mistake to use mission money for this purpose and this would not be necessary if due attention was given to this matter by the church.

4. The church should most lovingly and yet most earnestly request its pastor to attend the Association. In fact the pastors are important leaders and their presence is imperative if a worthwhile Associational program is to be carried out.

## Messengers

They have been selected to meet with the messengers from other churches to consider and formulate plans for the extension of Kingdom enterprises. The position is one of dignity, honor and importance and a messenger should regard his appointment from that standpoint.

2. He should be present for the opening session of the Association and arrange in advance plans necessary to bring about that result. While there he should attend all the sessions of the Association. He should also regard it a matter of honor not to leave for home until the body had actually adjourned.

3. At the first opportunity he should make a

report to the church. The more important actions taken by the Association and any new work projected should be included in this report. The failure of messengers to bring information of this nature to the church they represent is most unfortunate.

## Association

It should commence promptly. At the stroke of the clock the Moderator should call the Body to order. Every moment will be needed and time lost in the beginning is seldom recovered.

2. A place should be reserved for the messengers. They are the ones who transact the business and care should be taken to see that they are not crowded out of the space that rightfully belongs to them.

3. When it comes to the noon hour special provision should also be made for serving the messengers. Their comfort and well being at the request of the Association, should receive first consideration.

4. The Order of Business should be arranged with a view to giving just and adequate consideration to all the causes coming before the Association. If, for any reason, this becomes impossible do not let missions suffer because of that fact. Planning for sending the Gospel to the lost must never be hastily considered or treated as a secondary matter.

5. Counter attractions should never be permitted by a District Association. If there is preaching at the stand two things should be true. First have the stand at a distance sufficient to prevent the preacher's voice from disturbing the Association. Second, never announce to the Association that there will be preaching at the stand. The place for the messengers is in the building and not listening to some one preaching on the outside.

6. Great care should be exercised to see that the Association gives proper consideration to the state of the churches. This is a matter of tremendous importance and will produce far-reaching results. Some Associations have omitted this item from their Order of Business but it should be restored without delay.

7. Proper emphasis should be given to the place of prayer during the Association. The consideration of every important subject should be preceded and followed by prayer. The early Christians were very careful about this matter and we would do well to follow their example.

8. There should be courteous but positive insistence that nothing shall be permitted to disturb the sessions of the Body. Visitors always withdraw a sufficient distance when told that their voices are discommuning the Association.

9. The District Association should count it a pleasure to be a contributing factor in carrying out the State-wide and South-wide Program. Its importance in this respect can hardly be overestimated. Success apart from its co-operation is well nigh impossible.

10. The District Association should use the representatives of the Co-operative Program interests in a way that will count most for Kingdom enterprises. These men should not be given all the time but the Association will make a mistake if use is not made of the information these men possess.

—Western Recorder.

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We have received from The Bobbs Merrill Co. of Indianapolis a book by Prof. Walter Bundy, of DePauw University entitled "Jesus Prays" and believe it is about the biggest botch we have seen of any work in the name of religious literature. The author is evidently a Unitarian with no faith in the deity of Jesus; nor in the divine authority or accuracy of the New Testament. The book is a rehash of what he has picked up from German rationalists. The statement is made that Jesus prayed that his own sins should be forgiven, which is as bald a falsehood as was ever published. We do not see how any good could come from reading the book, nor any reason for writing it except with the hope of financial reward.

**ONE HUNDRED AND TWO DENIED HELP**  
W. W. Hamilton, Baptist Bible Institute

One of the keenest disappointments to the president of the Baptist Bible Institute is that he must send letters to earnest and worthy young men and women denying them the little help which they ask in order to make it possible for them to train for Christian service.

Already 102, who have said that they would come to school this fall if they could work their way through, have been told that owing to finances our expenses had been cut to the minimum. How we do wish that individuals and societies and classes and churches would make it possible for these eager workers to enroll for the next session of the Baptist Bible Institute which begins on September 30.

Some are finding great joy in contributing \$25.00 per month as a Bible Institute scholarship, and are permitting us to select the students who are thus to be given aid. Surely no better investment of some extra money which we may have can be made than in training the mind and enriching the heart and intensifying the usefulness of a young man or woman dedicated to the service of our Lord Jesus Christ.

**WHAT IS TO PREVENT THE SALOONS FROM RETURNING?**

One of the weaknesses of the opposition to prohibition has been the lack of an agreed policy to take the place of prohibition. But upon one thing all of the wets say they are agreed. They say that the saloon must never come back. It is curious that they never reached that conclusion until the saloons were closed. Their conversion, so far as it is genuine, scores strongly for the results of prohibition. But if the prohibition system were abandoned what guaranty has anybody that the saloon in some essential form will not come back? Would Chicago bar them, or New York, or St. Louis? On the contrary, the wets boast that saloons flourish in those cities under national prohibition and that their existence is a justifiable defiance of the law. Will anybody tell us what guaranty the public has that the repeal of prohibition would not be followed by the return of the open saloon in those cities and in such states as New York, New Jersey and Rhode Island? No. There is no responsible body or document which hints at such a guaranty. No such guaranty can be given or is seriously intended. The repeal of prohibition means the return of the saloon or of some equivalent method of lawfully purveying drinks and promoting drunkenness. There is no middle ground. What alternative is proposed and who proposes it?—The Baptist.

**SUNDAY SCHOOL ATTENDANCE AUG. 3**

|                            |         |
|----------------------------|---------|
| Meridian, First Church     | 566     |
| Offering                   | \$48.50 |
| Jackson, First Church      | 530     |
| Jackson, Calvary Church    | 706     |
| Jackson, Eastside          | 15      |
| Jackson, Davis Mem. Church | 342     |
| Jackson, Parkway Church    | 163     |
| Gulfport, First Church     | 318     |
| Offering                   | \$93.18 |
| Okolona Church             | 157     |
| Offering                   | \$7.25  |

It was the editor's privilege on last Sunday to attend the county meeting of the B. Y. P. U.'s in Lafayette County held at New Prospect Church. The house was full of young people who rendered a good program on personal evangelism. The editor preached and several unsaved people expressed a desire to become Christians. Pastor Brown is conducting the revival meeting this week.

Among Northern Baptists the National Council of Northern Baptist Laymen has changed its name to National Council of Northern Baptist Men. It includes preachers, but preachers cannot hold office.

# Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability."

**How the Plan of Using the Sunday School Organization May Be Scripturally Used In Helping the Churches Finance the Work of the Kingdom**

This plan may be used to advantage in more than one way. We shall give below the way we think it should be used in the average church.

1. Include Every Phase of Both Local and Denominational Work in the Church Budget.

things are essential—first, the pastor, the deacons and the other officers and teachers of the church must understand the plan; and, second, the support of every phase of both local and denominational work must be provided for in the church budget.

- (1) Have a sub-committee to outline a suggested budget for the incoming year.

In making up a church budget, it is usually best to have a sub-committee, consisting of five members, to first outline a suggested budget. The sub-committee should submit their suggested budget to the board of deacons, who should, after making any necessary corrections, present it to the church in conference.

The sub-committee should, in preparing the suggested budget,

- A. Secure from the church treasurer an itemized statement showing the amounts that were used during the past year for the support of both local and denominational work.

- B. Secure from the superintendent of the Sunday School an itemized statement showing the amounts that were used during the year for the support of the various departments of the Sunday School, and also the minimum amounts that will be needed for their support during the incoming year.

- C. Secure from the director of the B. Y. P. U. an itemized statement showing the amounts that were used during the year for the support of the various B. Y. P. U.'s, and also the minimum amounts that will be needed for their support during the incoming year.

- D. Secure from the president of the W. M. U. an itemized statement showing the amounts that were used for the W. M. U. organizations during the year, and also the minimum amounts that will be needed for their support during the incoming year. The statement should include the amounts that will be needed for literature, supplies, and in fact everything except socials, trays, free-will offerings, etc.

- E. With all the needed information in hand, the sub-committee should prepare an itemized statement, or budget, showing the minimum amount that will be needed for the support of the church during the incoming year. Included in this statement, or budget, should be the amounts needed for:

(A) Local Work.

Local work includes:

Pastor's salary

Janitor's salary

Salary of other paid workers, if any  
Church plant, repairs, etc.

Church equipment and supplies

Heat, water, lights

Music

Sending pastor and wife to conventions

Sunday School literature and supplies

B. Y. P. U. literature and supplies

W. M. U. literature and supplies

Printing and stationery

Denominational paper

Insurance

Charity

Incidentals, etc., etc.

(B) Denominational Work.

Denominational work includes:

State Missions

Home Missions  
Foreign Missions  
Christian Education  
Orphans  
Aged Ministers' Relief  
Hospitals.

- (2) Have the deacons to recommend the suggested budget to the church.

The deacons should study carefully the suggested budget as outlined by the sub-committee, and make any changes that in their judgment need to be made. They should then vote to recommend it to the church.

- (3) Have the church to adopt the budget.

In leading a church to adopt a budget, the following steps should be taken:

- The church in conference should set a definite time for adopting a budget and instruct the deacons to prepare a suggested budget to be presented to the church for consideration at that time. Ordinarily, this should be done in October if the budget is to become effective in January. At least two weeks should be given the deacons to prepare the suggested budget, and after the church adopts the budget, at least a month should elapse before asking the members to subscribe to it. During this month, every member of the church should be informed concerning the budget and the plan of finance, they will contribute to it more liberally than if they are not led to understand them.

- Every member of the church should be notified and requested to be present on that day and take part in making and adopting the budget.

- A copy of the suggested budget, as recommended by the deacons, should be placed in the hands of every member of the church.

- The suggested budget should be discussed item by item in the church conference.

- After making such corrections and additions as are thought necessary, every member of the church should vote to adopt the budget.

- Decide upon a plan for financing the budget.

(A) The Every Member Canvass.

If the members have not been taught and trained to give as they should, perhaps the best plan would be to have an Every Member Canvass and ask each member of the church to sign a card stating the minimum amount he expects to give each week to the support of the church budget. Each member should be asked to pledge an amount equal to at least what he expects his tithe to be. Some of the members who are consecrated and who thoroughly understand the church program and the Bible plan for financing the work of the Kingdom should be asked to visit the members personally, secure their pledges and help those who need help to decide upon the amount they should give.

The church should, on the day the budget is adopted, set a day for the canvass to be made. It is usually best to make the canvass one month from the day on which the budget is adopted. This gives the deacons and finance committee a month in which to inform the members concerning the budget and the plan of finances, and help them decide upon the amount they should give each week. They can hardly do this in less than a month.

If, after pledges are made, it is evident that enough money cannot be raised during the year to finance the budget as adopted, the church should, on the following Sunday, or the next regular preaching day, revise the budget. It is, as a rule, better for a church to revise her budget in the beginning of the year and thus keep out of debt, than it is to operate on a budget that exceeds the probable income of the church.

(To be continued)

# Mississippi Woman's Missionary Union

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 District II, Mrs. M. F. Doughty, Shaw  
 District III, Mrs. A. L. Fitzgerald, Crenshaw  
 District IV, Mrs. J. W. Brown, Tupelo  
 District V, Mrs. Isham Evans, Shuqualak  
 District VI, Mrs. H. F. Broach, Meridian  
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## Viajante

In the Pernambuco Branch of the National City Bank of New York I saw the Portuguese word which is being used for this letter, its meaning being "traveler." It was used in the bank to advertise travelers' checks, the bank being quite large and thoroughly business-like. It was particularly gratifying to learn that at least two-thirds of its force were trained in the commercial department of our Baptist College in Pernambuco, where this letter is being written on July 10. The actual place is the desk of Miss Essie Fuller, who is the missionary in charge of the Woman's Training School, which is a part of the Theological Seminary of which Dr. W. C. Taylor is dean. There are 14 young women in the Training School, about 40 men in the Seminary and more than 350 in the various departments of the college, which has classes all the way from the kindergarten through grammar, high school and junior college. Each year the work of its high school and junior college is checked up by government examinations; you will be happy to know that the average is high, thus sustaining a good reputation for the college and its graduates. Its campus is as beautiful as any I have ever seen in any mission lands and the several buildings are quite substantial and well—though far from adequately—equipped. The outstanding need is a building for the Seminary, which is now using three run-down buildings across the busy thoroughfare from the campus. Please pray that if it be God's will the money—perhaps \$100,000—will soon be given for such a building: in fact, adjoining the campus is an English building which would admirably meet the need if only the purchase money were available.

You will be interested in the personnel of our Pernambuco mission, especially as it is one of the most strategic which southern Baptists maintain. In the Taylor family there are the mother and father and four children; Rev. and Mrs. E. G. Wilcox and four little daughters; Miss Fuller and Miss Eunice King; and Dr. H. H. Muirhead, who recently left his family in Texas while he returned to resume his work as president of the college because of the illness of Dr. R. S. Jones. As I write the boat is in the harbor to bear him and Mrs. Jones and little Carmen back to the native land where he fondly hopes he will regain his health, which has been overtaxed, he having to do the work of three men. This afternoon the faculty and student body will form a double line through which he will walk but he and they know that it but feebly expresses their mutual love and confidence in each other. And how do I feel? Heart grieved as I think of Dr. Jones' illness, of the great loss to the work here and as I wonder how soon we southern Baptists will send the needed help!

Such thoughts tugged at my heart with an added appeal early this morning when the college gardener felicitated Mrs. Bottoms, Mrs. Lawrence and me. For more than a score of years he has faithfully kept the college grounds and economically purchased for the refectory, being also a deacon. In picturesque Portuguese he asked if we found ourselves animated with the college and then he expressed his faith in prayer and asked that we request southern Baptists to send more missionaries to work among his people. Truly, you would feel the need for them could you see how little evangelical work is being

done in this capital city and its state and if you realized that this state has more being done for it than any one other state in north Brazil. Adjoining it is the state of Alagoas, where we have four missionaries, two of whom are at home on furlough. Yesterday afternoon the young son of one of them—Bobby Mein, of Maceio, who with his older brother, Gordon, is in the college here—interpreted for two Seminary students from Alagoas, each of whom made my heart ache as they told of place after place in their state in which preaching would be welcomed if only we had a church and a pastor. "And how can they preach except they be sent?" In Clara, which is the state north of Pernambuco and which is the one in which the most exquisite of Brazilian lace is made, there is practically no evangelical work. In the city of Pernambuco Congregationalists and southern Presbyterians are working, the latter having two churches and a decidedly good school. We southern Baptists have 15 churches, the largest of which has about 400 members. The pastor is Dr. Mesquita, who holds the degree of Doctor of Theology from our Seminary in Ft. Worth and who teaches in the Seminary here. It was gratifying to hear him say that practically all of the members are tithe-payers.

Remembering all the foregoing, please think now as to the Catholic strength in Pernambuco. Yesterday afternoon I went into a church of the Franciscan order: It is in the heart of the city, having been built in 1606; two huge and fierce-looking animals guard its entrance, reminding me of Buddhist customs in China; within the church several men and women were counting their beads, one being a pitifully poor looking lad who came out of the confessional shortly after we entered the church: he looked so poor and so wretched that I longed to give him physical help and to tell him of salvation which is "without price" to all who confess unto Jesus Christ. Another Catholic church which we visited is located on a rather high hill overlooking the city. The missionaries explained that up that hill religious pilgrimages were often made, as it was the shrine of the city's patron saint. The thing which especially attracted our attention was the representation of the Virgin Mary crushing the head of the serpent, whereas the Bible clearly shows that Christ is the only one who can do this. As I saw two women bow before these images I wished that they knew the Bible teaching and that Mary herself said: "My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior." Looking from this eminence we got an excellent view of the flat city, which is called the Venice of Brazil because of the many bridges over its winding river. It might just as well be called the wooded city for the homes of its more than three hundred thousand citizens nestle picturesquely beneath stately cocoanut palms, wide spreading bread-fruit trees, etc. The ocean breeze is constantly refreshing, the tide-water and health inspectors are exterminating the mosquito, canary birds flit about in exquisite harmony, as do the far-famed Brazilian butterflies. Really the beauty of the many flowers, the variety of fruits and the friendliness and worthwhileness of the people are beyond my power to describe. Perhaps just one illustration will convince you: yesterday afternoon Dr. Truett, Mrs. Bottoms and I were taken by Dr. Freyre to the Federal Law School, it being one of the two which are

maintained by the Republic of Brazil, though there are law schools in the several states. This Federal Law School has had a continuous history for 108 years, the library and lecture rooms and professors' portraits greatly impressing us. However, our chief delight was that Dr. Freyre, who is an alumnus and professor of the school, has for over a score of years freely given his legal advice to our college and the missionaries. He is an ardent anti-clerical, ever on the watch that the government hold to its policy of separation of church and state.

Remembering the heading for this letter—Viajante—it is appropriate to tell of the afternoon spent at Bahia enroute from Rio to Pernambuco. One of the earliest of the Portuguese settlements was at Bahia, there the slaves were poured in from Africa and there the Dutch conquered and were in authority for many years. There are still many marks of those colonial days and also many evidences of progress, as for instance: heavy burdens being borne on the heads of negro women, Brazilian soldiers in the Dutch forts, several modern hospitals, street cars on an incline railway, one of the highest elevators in the world. Bahia, the capital of its state, has about 300,000 citizens and is one of the most Catholic cities in Brazil, it being said that it contains over 300 Catholic churches. We visited the principal one—Bomfim, which means "Good End"—and found in it many images and other forms of superstition, such as the room full of crutches, etc., donated by those who had sought—and (?) found—healing through the church. We also learned that in the city hospital—which is the only one with a charity ward—it is compulsory to attend mass and to confess to the priest. No wonder our missionaries—Rev. and Mrs. M. G. White—are pleading for a Baptist hospital. Many who read this letter know Mrs. White and will be grieved to hear that she must about the middle of August undergo a major operation. She is hoping that a missionary from some other city can be spared to keep house during her absence, for we have no other missionaries in that city and Mrs. White not only cares for her two sons and little daughter but also has charge of the school which has a small but seemingly worthwhile boarding department—at least I felt so when heard its music teacher play as her custom is "while the dishes were being cleared" and when another teacher—who, by the way, was trained in this college at Pernambuco—asked for prayer in some problem she had to settle.

On and on I could write for there are so many arresting and interesting incidents constantly at hand but I must refrain, mentioning only three. One was the Saturday afternoon picnic on June 28 to Sugar Loaf Mountain in the Rio harbor: in the party of about twelve were missionaries and natives from Chile, Uruguay and Mexico besides those who were entertaining in Rio; the ascent was in suspension cars, one feeling no fear or dizziness though swinging in space and at a great altitude; wonderfully beautiful was the view from the top of the mountain—how I wish I could describe it to you! Then I would love for you to have seen our party trying to make its many wishes known to the stewardess, etc., on the Dutch boat from Rio to Pernambuco—tomorrow we are due to sail back to Rio on a Portuguese boat! Before closing this letter, I

Concluded on page 5

Thursday, August 7, 1930

## THE BAPTIST RECORD

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**The Baptist Record**

Published every Thursday by the  
Mississippi Baptist Convention  
Board

Baptist Building  
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y  
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in  
advance

Entered as second-class matter April 4,  
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under the Act of October 3, 1911.

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**East Mississippi Department**

By R. L. Breland

**Just Visiting**

'Tis seldom this scribe takes a day off just visiting; but last week wife and I quietly left our home and Coffeeville and turned the head-end of our Ford towards our old home county, Neshoba. We were both born and reared in that county and when grown we had scarcely crossed its borders. Here we spent our childhood and youth and more mature years. Our playmates and friends of the yesteryears are there. Our parents and other relatives and friends of bygone days, many of them, sleep in the soil of that fair land. No wonder then that we still love to visit back there.

We spent the first night in the home of Jas. E. Johnson, wife's brother, near the Neshoba County Fair Grounds. The Fair was to open Monday, so things were in something of a stir, getting ready for this annual event which has occurred without a break for 38 years —this will be the 39th. We attended it regularly as children in its early days.

The revival was in progress at Neshoba Baptist Church, so we drove down there for two days. We once lived there, before the town of Neshoba was born, and the writer was pastor there for nearly a dozen years. We had a great time going to church and meeting old friends. Dr. Sam Lowe of Meridian was preaching, Rev. John R. Breland was conducting the singing and Rev. Eugene Stephens, the genial pastor, was on the job all the while. Quite an interest was manifested and a number had come for baptism when we left. It was good to be there. Memories of past days crowded in upon us. We lived again the happy days of life's early morn. Familiar faces, long gone to the land beyond the river, came back to sit in the old church again, and in memory we talked, sang and rejoiced with them as of yore.

But alas! these happy days could not last. All too soon we had to pack our grips and head the Ford back northward again, back to the land of new friends but true. Wish

we could call every one of these loved friends by name back in the old home, but space forbids. Dear friends, we love you.

We dropped in at the thriving city of Philadelphia for a few hours, just long enough to shake hands with some half a hundred of them and spend the night with Mr. and Mrs. Willie Hardy. Did not meet Pastor Kyzar but heard good things of his work there. The pastors of the county were busy in their evangelistic meetings. Heard good reports from many of these.

All too soon we began our journey to our present home. Passing through Edinburg, Carthage, Kosciusko, Vaiden, Winona, Duck Hill and Grenada, we arrived safe and sound in the city of Coffeeville, having greatly enjoyed our visit back home.

**Notes and Comments**

While in Neshoba I was called to Dixon to the burial of Mrs. Nannie Jones Livingstone, who died July 30 in a hospital at Meridian. She was 44 years old, a widow, the mother of seven living children, a faithful Baptist. Elders E. W. and John R. Breland assisted in the service.

Pastor L. T. Granthem did the preaching in the revival at Pearl Valley Church, Neshoba County, in which more than 35 were added by baptism. He assisted Pastor Boston last week in a good meeting at Scotland Church, Montgomery County.

I am this week with Pastor B. E. Phillips at Crooked Creek Church, Lawrence County. More next week.

Rev. E. J. Hill, of Memphis, will assist Pastor Phillips at Fork Church, Simpson County, next week. Bro. Phillips began preaching under the ministry of Bro. Hill back at old Salene Church, in Leake County, many years ago.

Pastor Jos. W. Jones was assisted last week in his meeting at Remus, Leake County, by Rev. B. F. Odom in a good meeting. Bro. Jones is pastor of Remus, Salem, New Harmony and Vardaman Churches.

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Rev. John R. Breland assisted Pastor J. L. Moore in his meeting at Linwood, Neshoba County, recently. 21 additions are reported by baptism. Glad to report Bro. Moore much improved in health.

Rev. S. J. Rhodes is at Salem, Neshoba County, assisting Pastor J. W. Jones in a revival meeting this week. Bro. Rhodes begins a three-weeks series of meetings in Yalobusha County, next Sunday, at New Hope, Elam and Oakland. He will do the preaching and Bro. Berry, of New Orleans, will lead the singing in each of them.

**THE BOOK OF JAMES**

Most Christians are afraid of the book of James. They read it hurriedly and pass by it quickly, and console themselves only by saying: "I do not understand it."

Infidels make a playhouse of it. They are pleased with it, for by it they seek to show that James and Paul were not agreed in doctrine. But as much as some Christians run from it; and as much as infidels cavil at it, it is one of the most instructive books of the Bible, and contains some valuable truths that we do not get elsewhere. I love the book. It is referred to as, "The book of works", and rightly so. But there is one thing that the infidels must admit, and that is, that whatever kind of works that James has referred to, he does not mean "The works of the law". Why? Because, James himself says: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all". In fact the only two illustrations that James used, pictured salvation by blood.

Abraham was about to offer up his son on the altar, which was a type of the supreme sacrifice of God, in offering up His only begotten Son, to die for the sins of the world. The other of Rahab the harlot, who bound the scarlet thread in the window, typifying the scarlet Blood of Christ, which cleanses from all sin. Abraham, the father of the faithful, a good man; and Rahab a harlot, a vile woman; standing as far apart as the poles, in the estimation of men, were both alike, justified in the sight of men, by works. But justified in the sight of God by faith, of which their works were the proof. The study of the book of James is a good thing, for in it we find that it matters not how great our faith may be—that is a Christian's faith—it is as dead as the body after the spirit has left it to be placed in the grave, if it has not works. Not that a man is not justified by faith, but his faith without works is useless, vain, empty and of no value. Many Christians have lived and died with dead faith; and they are just as safe in heaven as Abraham is. But they are saved

"Yet so as by fire" with their works of darkness burned up (I Cor. 3:15). Remember this, that James does not say that a man can not be redeemed by the Blood of Christ without works, but that his faith is dead. And so it is. Shame on so many Christians. Remember another thing: That James' argument is: "Ye see how that a man is justified

by works." Men are justified or vindicated in the sight of men by works, but in the sight of God by faith alone. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam'l 16:7). "Show me thy faith without thy works, and I will show thee my faith by my works".

—J. E. Heath.  
Winona, Miss.

**MT. PISGAH CHURCH**

The 1930 meeting at Mt. Pisgah Baptist Church, ten miles north of Carrollton, Mississippi, closed Friday night. Bro. L. D. Posey, pastor of the First Baptist Church at Itta Bena, Miss., did the preaching, and gave some really wonderful sermons as well as the evening Bible classes. In these classes Bro. Posey taught the Book of Revelation and under his leadership many truths were unfolded.

Bro. Sellers, the pastor of Mt. Pisgah, was also present and did his part toward the success of the meeting. The singing was led by L. W. Knight, Jr., who is a young man of Mt. Pisgah Church and was granted license to preach recently. He will go to Mississippi College in September, where he hopes to start his education as a minister.

Bro. Posey has the privilege of going wherever he is needed for the work that he is doing and anyone desiring a real God-called preacher and one that really knows the Bible should get in touch with him at once. In addition to delivering two good addresses daily he will have the Bible class in the afternoon and this is the best service of all we think.—S.

**FELLOWSHIP CHURCH**

The annual protracted meeting began with Fellowship Church, Jones County, the fourth Sunday in July.

Brother A. C. Parker from Petal came to us Monday night and preached for us during our meeting.

Eighteen united by baptism and six by letter.

We had a large crowd each service.

Brother Parker knows the gospel and preaches it with a conviction and with love. He is surely a man of God and has a message for both saved and lost.

We all learned to love Brother Parker during the time of our meeting.

Brother Bert Vance and little son from Petal came and led in the singing.

Brother J. W. Weeks baptized the candidates at Courtney Bridge at nine a. m. near Fellowship Church.

Our prayers go with Brother Parker and our pastor, J. W. Weeks.

—A Member.

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## The Sunday School Department

### SUNDAY SCHOOL LESSON August 10, 1930

—o—  
**HANNAH (A Godly Mother).**  
GOLDEN TEXT... My son, hear the instruction of thy father, and forsake not the law of thy mother. Proverbs 1:8.

(From Points for Emphasis, by H. C. Moore).

1. **Motherhood Supplicating.** Notice (1) The Suppliant. The national sanctuary was at Shiloh in central Palestine where the Tabernacle and Ark had rested since Joshua's day. Hither from the village of Ramah not far away had come on their annual pilgrimage for worship one of the most patriotic and spiritual of the Hebrew households. Its head was Elkanah, perhaps of the tribe of Levi, a well-to-do landowner, a man who took time for spiritual service who fulfilled his vows, lived piously in his own home, came and brought his family regularly to the national sanctuary where he offered sacrifices and worshiped Jehovah. With him were his two wives: Peninnah, mother of his children, jealous of his love, and ardent in the persecution of her rival; and Hannah, of lofty soul and humble heart, with whom love conjugal was no adequate substitute for love maternal. And though here in the courts of Jehovah and overwhelmed by the love of her husband she yet grieved that she was childless, and this feeling received infinite aggravation under the insistent, spiteful reproaches of Peninnah. Even the sanctuary is not without its sadness and its spite. Notice (2) The Supplication. Unsatisfied by Elkanah's love, and stung by Peninnah's hate, she sought spiritual refuge in the house of prayer. There she poured out her soul unto the Lord in utter humility and with intense earnestness, beseeching him to remove her reproach, not for her sake alone, but for his glory. For the gift of a son she prayed; every Hebrew mother was hoping that her son should fulfill prophecy in the bruising of the serpent's head. In keeping with this fervent hope, and with her bitter reproach, she made her memorable vow devoting the longed-for son first to sanctuary service, and then to a consecrated life: he should serve in the house of God, not for a period like the Levites generally, but for all his days; and he should be a life-long Nazarite with no wine to weaken his powers, no external mourning to interrupt his work, and no razor to mutilate the outward pledge of inward devotion. A most far-reaching vow, to be sure; but it shows the intensity of her feelings and the eagerness of her nature to honor Jehovah. Notice (3) The Answer. That her manifest agitation of mind and anguish of soul should be attributed by Eli to wine must have been a fresh thrust in her heart; but in quiet dignity Hannah freed herself from the unjust suspicion and won the high priest's ben-

dition: "The God of Israel grant thee thy petition." Satisfied, then, that her prayer would be answered, she "went her way, and did eat, and her countenance was no more sad." Back, then, to Ramah, with its round of duties, but also now with its radiance of hope; on swift wings the weeks and the months fly by, and then the gates of life are opened to little Samuel, the child of prayer, destined to be the last of the Judges, forerunner of the Kings, founder of Jewish schools, and one of the greatest of the prophets.

2. **Motherhood Sacrificing.** (1) In the village of Ramah the infant eyes of Samuel looked into the face of a mother whom Wordsworth has characterized as "the most spiritually minded woman of her age." His father rises out of obscurity and above the common level as a man of unusual piety and patriotism. His birthplace and early home formed a suitable frame-work for the picture of his life: Ramah, the Arimathea of the Gospels; a village, where human nature is more open and more easily studied; farm life, with its nearness to nature and incentives to industry; the hill country, symbol of strength and native stronghold of so many great men. And in this quiet village home, nestled among the mountains, not more than three years of the early life of Samuel were spent; but years they must have been of infinite maternal tenderness and fidelity, and years on the part of the child of permanent impress and of commanding outlook upon the future. (2) In the sanctuary at Shiloh little Samuel, true to the mother's vow, was dedicated to the perpetual service of Jehovah. Sacrifice in thus giving up her son there must have been, as every mother can appreciate; but there was also a lofty exultation which voiced itself in her song of praise, the Magnificat of the Old Testament. The presentation ceremonies were impressive and that the child himself worshiped is indicative of the efficiency of his home training and the inborn religiousness of his nature.

3. **Motherhood Sustaining.** Left here at the most sacred spot in the country this dedicated child found himself in the midst of holy things, surrounded by the best associates, and offered the finest opportunities anywhere for learning the truth. And not only was there ample provision for him but he could be useful as well; his boyish energy found employment manual as well as mental; upon him devolved at first such simple duties as opening and closing the doors of the sanctuary and waiting upon the aged high priest. Moreover, he was in a position during those formative years to observe public men and affairs. The elders and other notables of the land would see and hear and learn from them. The tides of national interest would flow into the national sanctuary and he would thus become familiar with passing events both in Israel and abroad. Again, we cannot lose sight

of the parental hold upon the boy Samuel; every year they came with sacrifices to the house of the Lord and every time was brought the mother's coat for her darling child. Never can we, never should we, get beyond the reach of the hands that held us in our infancy.

—BR—

### SUNDAY SCHOOL LESSON For August 10, 1930

—o—  
(Prepared by Request, By L. D. Posey, Pastor First Baptist Church, Itta Bena, Mississippi.)

—o—  
The scripture for our present Sunday School lesson is found in I Samuel, chapter 1, verses 9 through 18, then skip to verse 24 and run through verse 28; then turn to chapter 2, and read verse 19. With open Bibles, King James version, follow me and listen as I read:

So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest was sitting upon his seat by the door-post of the temple of Jehovah. And she was in bitterness of soul, O Jehovah of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and not forget thy handmaid, but will give unto thy handmaid a man-child, then I will give him unto Jehovah all the days of his life, and there shall no razor come upon his head. And it came to pass as she continued praying before Jehovah, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but I poured out my soul before Jehovah. Count not thy handmaid for a wicked woman; for out of the abundance of my complaint and my provocation have I spoken hitherto. Then Eli answered and said, Go in peace; and the God of Israel grant thy petition that thou hast asked of him. And she said, let thy hand maid find favor in thy sight. So the woman went her way, and did eat; and her countenance was no more sad.

—And when she had weaned him, she took him up with her, with three bullocks, and one ephah of meal, and a bottle of wine, and brought him unto the house of Jehovah in Shiloh; and the child was young. And they slew the bullock, and brought the child to Eli. And she said, Oh, my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto Jehovah. For this child I prayed; and Jehovah hath given me my petition which I asked of him: therefore also I have granted him to Jehovah; as long as he liveth he is granted to Jehovah. And he worshipped Jehovah there. —Moreover his mother made him a little robe, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

#### Introduction

1. In our Sunday School lesson for Aug. 10th, entitled, "Hannah,

A Godly Mother," we have one of the most beautiful lessons to be found anywhere of a consecrated wife and mother. The only blur at all is the custom, then prevalent, of a man having more than one wife.

2. The events of this lesson occurred about 1170 years before Christ. Samuel was born, lived, died and was buried in Ramah, a town located in that part of Palestine which in the days of Jesus was known as Samaria.

#### Truths of the Lesson

The first thing we observe in the study of this lesson is, that it was trouble that carried Hannah to the Lord. The prophet Hosea said, chapter 5, verse 15, "In their afflictions they will seek me early." We have no record that Jesus walked in person with the three faithful Hebrews until they were thrown into the fiery furnace at the command of Nebuchadnezzar. If it requires afflictions to carry us to the Lord, or bring him to us to walk with us, then God grant us grace to pray for afflictions that we may have thy companionship.

From the days of Abraham till the present time, it is the desire of every orthodox Hebrew woman that she may marry, and that with the hope that she may become the mother of the promised Redeemer of Israel. Hannah, best loved wife of Elkanah, was no exception to this rule. But to her sorrow and that of her husband, she found herself to be barren. This condition made it possible for her husband's other wife to constantly tantalize her, the prevalent belief at that time being that barrenness was a token of God's disfavor toward a woman. But Hannah had access to God's throne according to his established form of worship as revealed to Moses on the mount, and as inaugurated under Aaron the first high-priest, and since known as the Levitical order of worship. She made her sacrifices to God, and then poured out her soul to him pleading for a son. How different that from our "advanced age," where motherhood not only is not sought, but where in so many instances it is criminally prevented. Continence is taught in both the Old and New Testaments, but criminal prevention of conception is condemned in no uncertain terms.

In passing let me say that Hannah carried her troubles to the right and only source from which to obtain help. Not only are the multitudes of the human family unsaved now because they do not seek salvation by prayer through faith in the Lord Jesus Christ, but most of those

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For J. M.

Thursday, August 7, 1930

## THE BAPTIST RECORD

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who are really saved live on a low plane spiritually, and drag through life with but few of the joys of salvation, simply because they do not avail themselves of their privilege of access to God's throne of grace by prayer and humble consecration and devotion to God.

Hannah not only carried her troubles to the right source, but in token of her faith in God and her loyalty to him, she dedicated her, at that time unconceived child to God all the days of his life; a vow which she scrupulously kept to the letter. What a sad contrast between Hannah and this "advanced age." In so many instances children are neither sought nor welcomed; and how few of those received are given to the Lord either before or after birth. Public buildings, monuments, etc., are dedicated; but of what use are those without the home? Yet how few homes are dedicated to God before they are opened to routine life. But the nominal home may be but a den of infamy and the seedplot of anarchy, insurrection and rebellion against the laws both of God and man, unless the lives of those who control that home have been dedicated to God. Have you, my unseen friends, dedicated and consecrated your homes and your children to God?

In the book of Judges, chapter 13, verse four, the Lord said to the mother of Samson who was to be a Nazarite unto the Lord from the womb, the same as Samuel was, "Drink not wine nor strong drink, and eat not any unclean thing." Now Hannah being a devout woman, evidently knew and observed these instructions in regard to her unborn child, and which we see so gloriously reflected in the life of Samuel. What a lesson for us!! The scientists and would-be critics tell us that the Bible is out of date. But here we see scientific truth revealed in the Bible more than twenty-five hundred years ago, and which our "advanced scientists" are just now beginning to learn. But what a tragedy has been wrought!! For the last thirty years the "movies" have been throwing on the screen every conceivable suggestive picture of lust calculated to stir the base passions of lust in men and mothers, boys and girls. For the first three months of gestation, millions of mothers have been seated before these pictures almost daily to the utter undoing of the morals of their unborn children. No wonder we have a generation of people whose virtue is rapidly descending to the level of the inhabitants of Sodom and Gomorrah. The Devil could well afford to surrender the saloon when

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For further information address

J. M. Starke : : : Montgomery, Ala.

he had the "movie" ready to take its place, and with which he has wrought such moral havoc as the world has never seen. Indeed does the Bible have the last word on the most recent subject.

Recently I held a meeting for a Baptist minister who bore testimony to the foregoing facts by an experience in his own family. His wife is a talented lover of music. During the prenatal days of their first child, they did not have access to a piano, hence, his wife gave no attention to music. That child, a girl, has but little talent and no care for music. During the prenatal days of their next child that is a girl, they owned a piano, and the mother spent much time with music. That child has already shown remarkable talent and much love for music. Oh, that men and women would drink deep at God's fountain of truth, the Bible, and become wise unto the salvation of their souls, and also to the salvation of their present lives.

In this beautiful lesson we also see the importance of good blood. Elkanah, the father of Samuel, belonged to the priestly tribe of Levi, and for centuries good blood had coursed the veins of his ancestors; hence, when Samuel was born he was predisposed to a holy and sacred life.

Since it is a proven law that prenatal influences affect our lives, and the whole human family has been affected because of Adam's sin, why not set about reversing conditions, and predispose all children to lives of righteousness instead of sin? It is a sad, though known fact that many parents are more concerned about the pedigree of their cattle, bird-dogs and poultry than they are the pedigree of the men seeking the hands of their daughters in marriage. Equally unwise is the judgment of a woman who does not seek the pedigree of her potential husband and govern herself accordingly. Many a case would never reach the divorce courts, and lives would go unblighted, if women used as much common sense in getting a husband as they do in selecting a setting of eggs to put under a hen with the purpose of entering the poultry business. Hannah used good judgment in the selection of a husband. This is a matter about which the unmarried should pray and seek the guidance of God's Holy Spirit as earnestly as anything in life after that they have been saved. The one thing other than God's covenant with them that has kept the Jews in tact as a race, has been their obstinate refusal to amalgamate with the people about them. But God's command to Christians to abstain from ungodly companionship is just as pointed as his commands to the Jews to refrain from inter-racial relations.

Another lesson we learn from "Hannah A Godly Mother" in addition to those already named, is the importance of the correct teaching and training of children. This lesson is made the more forcible by contrast with the dissolute sons of Eli the high priest. True, Eli had good blood in him; but his doting indulgence and tolerance of the wickedness of his boys, which was no doubt shielded by an over fond moth-

er, overcame the blessings of good blood; besides, as already shown, prenatal influence outweighs all other mere human conditions. As soon as Samuel was weaned he was placed in the service of the high priest and the duties of the tabernacle. He grew up in the house of the Lord, and was definitely called when a mere lad, and down to ripe old age he never departed from the teachings of his youth. How evangelical Christians have fallen short in this particular. Long since from the Catholics we should have learned this all important lesson. If evangelicals had been as faithful in teaching the great truths of the Bible to their children as Catholics have in teaching the dogmas of their "church" to their children, Catholicism today would be a pygmy in comparison to Christianity numerically. The Catholics saw a great principle and used it to their advancement, while we have neglected it to our everlasting sorrow and discomfiture.

In conclusion, let me say that the curse of America is the neglect of family worship and correct home control and training of the rising generation. How many of my unseen audience have tonight read a portion of God's word too, and then prayed with and for their children? Of those who have not, how many will before you sleep tonight? May God help you all to do so. Good night.

—BR—

## THE SUFFERING OF GOD'S PEOPLE

—o—

The suffering of God's people is by no means accidental but comes often times in answer to prayer. Sometimes we do not realize the import of our prayers.

We pray for guidance; for the providential wisdom of God to help us to think, and to help us to understand, and to help us in a close walk with Himself, without realizing what we are praying for as to detail. God may answer our prayers by causing us to suffer. Naturally we draw back from suffering and, oh! how we need patience and fortitude in the hours of suffering! Who knows the feeling of Job as he suffered? Who has ever tasted the sorrow and trial of Abraham as he

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W. B. GATES, President  
GEO. P. ADAMS, Secretary

made his three days journey to offer up his only son of promise on the Altar? And of Jacob, when the bloody coat of many colors was brought home to him? Who can realize the thoughts of Joseph as he was enduring the slander of a lie which sent him to jail in Egypt. And of Moses as he was mocked by his own brethren as he led them by the hand of God from Egypt to the land of promise? And then of David as he fled from King Saul; or of Jeremiah as he was let down into the mirey dungeon? I could go on and on citing cases where the divine providence of God in answer to prayer led His people into trials and suffering. It becomes necessary some times for God to lead His people through dark valleys. Let us try to suffer with patience, knowing that, "all things work together for good to them that love God, to them who are the called according to His purpose."

—J. E. Heath.

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## The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 6: Aug. 7th.  
Plagues of lice, flies and sickness  
of cattle. Ex. 8:16-9:8.

—  
Read carefully the Scripture passage  
and write me the story.

—  
Facts not given in the lesson.  
The Egyptians were very clean in  
their personal habits, bathing them-  
selves constantly; the filthy plague  
of lice, when the very dust of Egypt  
seemed to be bringing forth lice,  
must have filled them with horror.  
It is not perfectly certain what is  
meant by the word translated flies:  
it may mean a sand-fly, or beetle,  
which was the emblem of or stood  
for, their sun-god.—the murrain, or  
sickness of the cattle, came at the  
fixed time, and the cattle of Egypt  
died. "The horses of the rich, the  
asses of the poor, the camels that  
carried their merchandise to other  
nations (Gen. 37:25), the oxen that  
ploughed the fields, and the sheep  
that were so large a part of their  
wealth, fell under this disease. The  
rich land-owners were made poor,  
the poor suffered severely, thousands  
of shepherds and teamsters were  
thrown out of work. (Meyer).

One purpose of the plagues seems  
to have been the overthrown of idol  
worship, for almost everyone was  
directed against something which  
the Egyptians worshipped. They  
worshipped serpents, their great river  
Nile, the beetle of which we have  
spoken, etc.

—  
My Dear Children:  
When you read this, I expect to  
be far away from Mississippi—per-  
haps fifteen hundred miles away! I  
am planning to be in Colorado  
Springs, Colorado, where our boy,  
John, and his wife live. Going with  
me will be Julia Frances and her  
mother, and we are looking for a  
fine trip and visit. Julia Frances  
wants to go up on Pike's Peak, the  
great mountain 25 miles from Col-  
orado Springs, 14,104 feet high, but  
I don't know—her mother hasn't  
said. I shall be writing you about  
the interesting things I see. And I  
want our Page to go on just as tho'  
I were here with you. Your letters  
will be sent me, and I will attend to  
them as usual. If anyone wishes  
to write to me direct, instead of  
sending the letter to Jackson, this is  
the address:

Mrs. P. I. Lipsey,  
Pinegrov, Broadmoor,  
Colorado Springs, Colorado.

I will be pleased to get from some  
of you the little stories of our Bible  
lessons, any week's reference, and  
to send the best one those twenty  
foreign stamps I promised. I have  
not had the call for these stamps  
that I expected: perhaps you do not  
understand about it. This is it: Look  
on The Children's Page of The Bapt-  
ist Record, find the Scripture ref-  
erence given there under Bible  
Study: find this chapter in the Bible  
and read it carefully, several times  
if you choose. Then write the story  
of this chapter, and send to me, either  
care The Baptist Record, Jackson,  
or at the Colorado address given  
above. If it is the best one I get,  
I will send you the 20 foreign  
stamps.

Goodbye! Be good! Write to me!  
and don't forget the orphans and  
Miss Byrd's Library.

Much love from,

—Mrs. Lipsey.

—  
Miss Byrd's Library  
Brought forward ..... \$46.13  
Esther F. Weaver ..... .50  
Sunbeams, 1st Bapt. Ch., Lau-  
rel, Mrs. C. M. Liggett, Ldr. 1.00  
Donald Keith ..... .25  
Girls' Auxiliary, 1st Bapt. Ch.,  
Yazoo City ..... .50

|  |      |
|--|------|
| Ruth Carrington .....  | .25  |
| Jolly Van Osdols—Johnnie,<br>Zelma, Joyce, Sarah, Kath-<br>erine ..... | 1.00 |
| Sunbeams, Morton Bapt. Ch.,<br>Mrs. W. M. Hartsell, Ldr..              | 1.00 |
| Louise Pritchard .....   | .10  |

TOTAL ..... \$50.73

|   |         |
|---|---------|
| Orphanage   |         |
| Brought forward .....   | \$11.25 |
| Eva Mae Walker .....  | .25     |
| Jeannie H. Lipsey .....                                       | 1.00    |
| Esther F. Weaver .....  | .50     |
| Girls' Aux. 1st Bapt. Ch., Ya-<br>zoo City .....              | .50     |
| Jolly Van Osdols, Johnnie, Zel-<br>ma, Sarah, Katherine ..... | 1.00    |
| Mrs. S. A. Andrews .....                                      | 2.00    |
| Mrs. Noah Wallace .....                                       | .25     |
| Josephine Newman .....  | .05     |
| Marjorie & Karolyn Peaster..                                  | 1.00    |
| Mrs. J. M. Cooke .....  | 1.00    |

TOTAL ..... \$18.80

|  |       |
|--|-------|
| Less June contribution to<br>Orphanage ..... | 10.00 |
|--|-------|

July money for Orphans ..... \$ 8.80

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**Prize-winning Paper This Week**  
**Moses Prepared to Meet Pharaoh**

One day God told Moses to go before Pharaoh and ask him to let the Israelites go. Moses said, "The people wouldn't believe what I told them." God asked him what he had in his hand and he answered, "a rod." God told Moses to cast it on the ground. When Moses did so it became an asp (an asp is a very poisonous snake of Egypt). Moses fled from it. Then God told Moses to take it by the tail. And when Moses did so it became a rod again.

Then the Lord told Moses to put his hand in his bosom. When Moses took his hand out it had leprosy on it. Then God told him to put it in there again. Moses did so and when he took it out the leprosy was gone.

Then God told Moses that if they wouldn't believe the first sign maybe they would believe the second one. God told Moses that if they wouldn't believe these signs to take some water from the river and pour it on dry land and it would turn to blood.

Still Moses didn't want to go. He said that he was slow of speech and of a slow tongue. Then God asked him who made his tongue. He told Moses to go on and he would be with him and tell him what to say. Still Moses didn't want to go. Then the Lord's anger got kindled against Moses and he asked him if Aaron, the Levite, wasn't his brother. He then told Moses that Aaron would meet him and talk for him. Then God told Moses to take the rod in his hand and go on.

—Katherine Wilson.  
Newton, Mississippi.

—  
Natalia, Tex., July 26th, 1930.  
Dear Mrs. Lipsey:

This is our first letter, but we enjoy so much reading the letters in The Baptist Record. Once in a while we see someone's name that we know. Until about two years ago, our home was in Mississippi, and of course, we are interested in everything that goes on there.

I, Marjorie, am 10 years old and I, Karolyn, am six. We go to Sunday School every Sunday, and also belong to the Junior Missionary Society. We are just closing a week's Vacation Bible School that was fine. Yesterday we had a closing picnic at the Park, with lots of ice cream and cake. Also, we went in swimming in the lake.

Our pastor has just gotten married, so we're going to give him and his bride a shower on next

Tuesday night.

We're enclosing \$1.00 for the Orphanage, and are so glad the Orphanage will remain at Jackson. With best wishes,

—Marjorie and Karolyn Peaster.

I know all the children will enjoy this interesting letter from the Lone Star State, little girls. We want to claim you as members, and hope to hear from you again before long.

The contribution is very much appreciated.

—  
—

Anguilla, Miss., July 28, 1930.  
Dear Mrs. Lipsey:

I feel like I belong to the Children's Circle for I was leader of our Sunbeam Band for several years and am always interested in the Children. And when I read your little secret in The Record I said I would help you all out just a little in getting your ten dollars for the Orphanage this month.

Love to all,

Mrs. J. M. Cooper.

A friend in need is a friend indeed, Mrs. Cooper, and that is just what you are this time. Thank you so much. Your gift brings us within "hearing distance" of the ten dollars.

—  
—

### MARKS

It was our great pleasure to have Dr. J. N. McMillin with us for twelve days in our meeting in the First Baptist Church of Marks. He was at his best, and brought great messages each day.

The singing was under the leadership of Mr. F. A. Block of Louisville. The music was fine.

The attendance was the best the church has ever had. We have a seating capacity for 700 people and were unable to seat the people at the night services, most of the time.

We had five trucks that brought great loads of people to our services. We had ten truck loads of people more than one night. One of our large trucks, owned by one of our deacons, Bro. P. M. B. Self, brought as many as 68 people. It was a fine sight to see this great long truck come rolling up with more than 60 people on it.

The visible results of the meeting were 63 for baptism and 20 by letter. I baptized 55 yesterday, and there are several yet awaiting baptism. We have received 70 for baptism this year, more than 40 of whom are adults, many being heads of families. Three were men over 50 years of age. Yesterday we had 310 in Sunday School.

Our church stands for a clean membership. We have no drunkards, gamblers nor dancers in our membership. God has graciously

blessed our efforts since we have taken this stand. It is not an easy thing to do but God has promised to be with those who seek to do His will and we have found it worth while to stand against sin, for then we are blessed in winning the lost to Christ.

We are in a meeting this week at Walnut with Bro. H. H. Webb of Liberty doing the preaching. Deep interest is being manifested.

Cordially, —L. S. Cole, Pastor.

### WALTER LEE BEARD

—  
—  
Walter Lee Beard died July 17, 1930, at the King's Daughters Hospital in Greenville, Miss. Walter Lee was born on November 21, 1914, and at the early age of four days his mother passed from this life to the Giver of all good and perfect gifts. At the age of four months he was enrolled in the Baptist Sunday School of Arcola, Miss., and he remained a faithful member of this same school until death called him from us. He was converted at the age of eleven years. As a Christian, his life was always on the side of the things that were right. During the last few months of his life he had given much time with his beloved father to the discussion of those things that mean most in life. His life could be followed by all. His place in the community will never be filled.

Walter Lee was known and loved by every one. Teachers, school mates, neighbors, friends, all stop today to pay homage to his sweet memory. He has gone from us but his example and influence for right will live in the hearts of all who knew him throughout the years to come.

The funeral services were conducted from the home of Mr. W. A. Rich of Arcola, Miss. The services were attended by people of every race, creed and religion that is represented in the community. Rev. Murff of the Methodist Church assisted the pastor in the services. Interment was at Stoneville.

—W. W. Izard, Pastor.

—  
—

Irate Old Lady: "Well, if you're so smart that you can send flowers and money by telegraph, young man, I'll be blessed if I see why you can't telegraph an umbrella." —Ex.

Cash for false teeth, dental gold, discarded jewelry, silver, diamonds, platinum, antiques. Send to Uhler, Station B, Brooklyn, N. Y.

## MISSISSIPPI WOMAN'S COLLEGE

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We have opened the books for students for the session of 1930-31. A room fee of \$12.50 reserves a place in any of the dormitories for next session. Send check now so as to obtain room of your choice.

Board and tuition for the entire session in Ross Hall or Johnson Hall \$340.00. Board and tuition in Dockery Hall, self-help plan, entire session \$235.00. All students take meals together.

Send check for \$12.50 for room fee and also write for catalogue to J. L. Johnson, President, Hattiesburg, Miss.

Thursday, August 7, 1930

## B. Y. P. U. Department

"We Study That We May Serve"  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi

One B. Y. P. U. missed the standard last quarter just by a fraction of 1% in attendance. They were 74 1-3% but we can't call that 75%, can we?

Another B. Y. P. U. missed, being A-1 just by a fraction of 1% in two points. They were 74 1-5% in each of these two points, attendance and giving. So near and yet so far.

And still another union missed the standard just by several of the officers not having written reports at the quarterly business meeting, and that should be one of the easiest points in the standard to make.

Others missed it just by small margins in one point or another, but if they do not qualify in every point we cannot recognize the union as A-1.

### Pilgrims Rest, Panola County, Reports Progress

Within the last few months the Senior and Adult unions have been organized at Pilgrim's Rest church in Panola County, and they began right and are reporting splendid progress. Very few of the members had ever been in a B. Y. P. U. and yet they entered right in studying the work of the different officers and committees and started off with every member TELLING his part. We are happy to hear from these unions and commend their ideals to other newly organized B. Y. P. U.'s.

### Oakland Contributions

"Has your B. Y. P. U. had any new inspiration lately? Where did you get it? The Oakland seniors found theirs at Elam church July 13th. You can imagine our fright when we faced an audience of about a hundred people. Some of us had never spoken anywhere outside of our own union, but the Holy Spirit led us through the problem. Our Group Captain, Hazel Rhodes, conducted the lesson as a history class having oral reports on "the Influence of the Bible on History." At the end of the class she gave the congregation a true and false test on the main points that were brought out in the discussion. This visit put new inspiration into the members of both unions."

"Oakland Baptist Church has a new preacher! Our pastor was away Sunday night holding a meeting so the B. Y. P. U. had charge of the service. This was the first time we had had this privilege of having charge of the preaching service. We had a large attendance of the church members and a few visitors. Miss Audrey Royal was in charge of the program the subject being "Baptism." Everyone gave their part without the Quarterly. If your union has not tried either of these in quite awhile we heartily recommend them to you. If you want to put spirit into your members try these."

We are indebted to Miss Frances Holland, the Cor. Sec'y., for these splendid ideas.

### Salem in Greene County Has Interesting Week

We are happy to report a splendid week's work in the Salem church, Greene county, recently with Mr. Paul Boothe of the Phalti Church, Jeff Davis County, leading. Mr. Boothe reports a wonderful time and speaks of this splendid community in the highest terms. They have about fifty young people in the community with a large evangelistic opportunity and through the interest of the B. Y. P. U. members he feels that many may be brought to know Jesus. The B. Y. P. U. members are extremely interested in their work and Mr. Boothe feels that their work together was blessed of the Lord. A goodly number received diploma's for their weeks work.

### And Here's An Interesting Study Course

The interest being manifest on the part of so many of our leaders makes those of us who are promoting the work feel grateful for such splendid cooperation. Mr. W. E. Green, newly elected president of District Four, reports a splendid study course in the Goodwater Church, Lauderdale County. Mr. Green was privileged to teach this course and is very happy in the results of the week's work. To use Mr. Green's words "We have just completed one of the most inspiring study courses I have ever been in. The attendance was fine with everyone taking such interest that it seemed a spellbound audience rather than a "quiz course." We appreciate this fine interest on the part of those fine young people and thank Mr. Green for this fine work he is doing.

### Deer Creek Associational B. Y. P. U. On The Bound

Under the leadership of president, J. Earl Dennis, of Greenville, the Deer Creek Associational B. Y. P. U. is making splendid headway. Two new unions have been organized as the result of this new Associational B. Y. P. U. They were more or less the direct results of the work of the Junior-Intermediate Leader of the Association. These unions were organized at Catchings, a Junior and an Intermediate union. Miss Vergie Cogdell was elected leader of the Intermediate union and Mrs. R. Kelly, the leader of the Juniors. The first meeting of this associational B. Y. P. U. had an attendance of 106 B. Y. P. U. folks with others who were not members of a B. Y. P. U. The program was fine and everyone who had part on the program was right there, on time and they did justice to the topic they had. They have the Association divided into two groups and plan to have group rallies the first being held at Greenville July 27th with Group Leader Sammie ee Couch, of Anguilla, presiding. Congratulations to Deer Creek on this splendid progress in B. Y. P. U. Their goal is a B. Y.

### CROZER THEOLOGICAL SEMINARY

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PRESIDENT MILTON G. EVANS, D.D., LL.D., Chester, Pa.

P. U. in every church.

### Coming

Mississippi is to be greatly honored in January by having the Southwide Sunday School Conference to hold its meetings in Jackson. Mississippi B. Y. P. U.'s are going to show their cooperative spirit by entering whole-heartedly into the task of making this the best conference thus far held. We will be there in full force and will boost from now until then for an overwhelming crowd from over the state.

—o—

Watch for announcements all along.

### Rock Bluff B. Y. P. U.

Rock Bluff B. Y. P. U. had Mrs. L. R. Williams with them last week in a study class. We studied the manual. Eighteen took the test. We are greatly benefited and encouraged by her efforts. We have 22 enrolled and doing real good work. We also named our B. Y. P. U. Nora Williams. Our officers are: Pres. Fred Waltman; Vice Pres., Houston Daniels; Secy., Mrs. Gatha Calhoun; Cor. Secy., Mary Boone; Treasurer, Garloun Calhoun; Chorister, Guy McIntyre; Pianist, Matt Pervis; B. D. L., Tal Bradshaw; Group Captains, Mrs. Bessie Welch and Lita Alice Martin. We also have all our committees and are doing great work.

—Mary Boone.

LEXINGTON, Miss., July 30—A special meeting was held with the Pleasant Ridge Baptist Church Sunday afternoon to stimulate an interest in the young people of that community towards the organization of a B. Y. P. U.

The Lexington B. Y. P. U. aided

greatly in the occasion and offered three speakers for the program. They spoke as follows:

"The B. Y. P. U. Defined," Miss Clara Lucus; "The B. Y. P. U. Member," Miss Mozelle Heffner; "The Organization of a B. Y. P. U." Miss Gladys Tate.

Two other speakers of the county, who were on the program were: J. J. Tucker and Miss Una Montgomery, Pickens, but owing to car trouble, they did not arrive until the program was concluded.

The reception accorded the meeting showed that the young people of the Pleasant Ridge community were interested and enthusiastic. Every suggestion was met with response and the Lexington organization invited to return and help organize a B. Y. P. U. next Sunday afternoon, August 3, at 2:30 o'clock. Everybody, both old and young, is invited to be present and aid in establishing this important phase of young peoples' religious work.

—Reporter.

—BR—  
"I don't like these photos at all," said the dissatisfied customer. "I look like an ape in them."

The photographer favored him with a glance of lofty disdain. "You should have thought of that before you had them taken," was his reply as he turned back to work.

### CHURCH FURNITURE

For Pulpits, Pews and Chancels, direct from Factory to you. We manufacture nothing else. Address HUNTINGTON SEATING CORP. Huntington, W. Va.

### WHY CHURCHES AND MINISTERS SHOULD PARTICIPATE IN THE SERVICE ANNUITY

"The release of ministers from anxiety regarding their own helplessness and the future of their dependent loved ones; the release of the churches from the fear of having older ministers become infirm on their hands; these are by themselves considerations enough to convince us of the value and importance of the Service Annuity Plan."

Correspondence invited. Explanatory literature now ready.

### THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION,

Thos. J. Watts, Executive Secretary,  
Dallas, Texas.

### HILLMAN COLLEGE

Mississippi's oldest college for girls offers the newest ideas in modern homes for students. Located in Clinton, the home of two colleges and the educational center for a century. Endorsed by the Baptist Convention. Accredited. Rates remarkably low. High School graduates enter the Junior Class. Hillman graduates get state license. Exceptional advantages in music under teachers trained in Europe. Enrollment limited to 100.

M. P. L. BERRY, President, Clinton, Miss.

**HILLMAN COLLEGE**  
Clinton, Miss.

Hillman College claims the world's record for colleges in presidents that stay at home. President M. P. L. Merry was never absent from the campus for 365 consecutive nights. He is the president, the registrar, the secretary-treasurer of the school and was also busy looking after the erection of the new brick homes for his girls last summer.

Another record was broken at Hillman College recently, when the largest number of requests for catalogs ever received in one week came to the office.

A number of first honor students of high schools over the state have signed up at Hillman already, and several exceptionally talented girls will be among the new students this fall. Limiting the students to 100 President Berry attempts to have a picked group each session that will reflect credit on the school.

A Hillman student graduated at Mississippi College with special distinction. This was Miss Anita Watkins, of Clinton. There were four Hillman girls in the graduating class and three gained distinction. No college head watches the record of his students after they go out more closely and with more interest than President Berry.

A county superintendent seeking teachers wrote to Jackson and in his letter said, "Hillman graduates preferred."

At M. S. C. W. one of the Hillman girls was in the Group 1, (highest averages) every year during the two she studied to graduate after leaving Hillman.

The personal attention given students at Hillman probably accounts for the fine record made by "Stute" girls when they enter higher institutions.

The music department, featuring voice and piano, the expression department, featuring dramatic efforts, have both been popular. The best talent in the faculty has been secured from those who have studied at home and abroad. That is why so many talented students seek Hillman.

**BR—  
LENA AND MACON**

It was my privilege to be with pastor James Street and his good people at Lena for their meeting throughout the past week. Brother Street led the singing, the writer doing the preaching. The Lord gave us the blessings of His presence in a gracious way. The attendance, interest, and singing were good from the first service through the last.

The loyalty, cooperation, and consecration of a large group of young people was a source of inspiration and joy to the pastor and the preacher. No finer young people are to be found anywhere than these at Lena. Evidently others think this is true also, for we had the pleasure of having Dr. J. L. Johnson with us one night and Dr. Harris, of Mississippi College, another night. They

know where to go to find the best of our young people. And no doubt that it is the splendid influence of our Christian colleges that have helped to make such a standard as that found at Lena possible.

I was with the church at Lena in their meeting a year ago when they called Brother Street to the work. I find a happy situation there now. A great people and a capable and consecrated pastor have met. Brother Street and his charming and gifted wife are leading out in a great way for the Lord. We may expect permanent progress there.

Brother G. C. Hodge had charge of our services at Macon the first Sunday of the meeting. Brother Hodge brought our people fine messages. We were glad to have him there.

Last Sunday Brother W. C. Hester, a young business man in our church, brought the message. We hear that it was a message that would do credit to any of our preachers. It is a joy to have such young men as this among our laymen.

Faithfully and prayerfully,  
—R. D. Pearson.

**BR—  
SCHLATER**

Recently the writer preached during a week's meeting at Schlater. Bro. Scott Stafford, of Winona, a senior at Mississippi College, led the singing. Stafford is a choice, consecrated spirit and does his work well. While the meeting was well attended throughout, a conspicuous feature was the large attendance at the morning services. Some visible results: two by baptism, two by letter, a number of family altars established, and much daily Bible reading.

Bro. Madison Flowers is pastor. When one thinks of Flowers, he is reminded of the scripture: "For he was a good man, and full of the Holy Ghost and of faith." His life is on the altar. No wonder his people love him. And I must add that his superb co-worker, Sister Flowers, tireless, tactful worker, is a benediction on any work that she touches. It was my good fortune to be entertained in the pastor's home. How Christian hospitality did abound. Great days those!

—S. G. Pope.

**BR—**  
Booneville Baptist Church closed last Sunday night, the 27th, one of the best meetings the church has had for years. The revival spirit continuing in the hearts of the people. Dr. J. J. Milford, pastor the First Church, Huntsville, Ala., did the preaching for us. He is a preacher of power indeed. Mr. Fred Bond, gospel singer, 3816 4th Ave., S. Birmingham, directed the Singing. Bond can get the folks to sing easier than any singer I have ever worked with.

During the meeting there were 25 accessions to the church. There is more talking all around about living and serving better than I have heard in a long time. One fine feature of the meeting was the excellent spirit of cooperation on the part of the other Denominations. Large crowds came to every service and the folks were uplifted.

**HOME-MADE LYRICS**

**At the Picnic**

(By Uncle John)

I'VE ALLERS been the advocate of fairness in a fight; to rain the blows on weaker folk, I never thought was right; I'd fight my weight in wild-cats by the law of give an' take—and, if I got the knock-out they'd be welcome to the stake....

Today I'm scrappin varmints of a highly different class, that hide their red battalions under liver of the grass; when fiends attack my person in an onderhanded way, there's apt to be some vitrol in the compliments I pay.

There ain't much show fer romance in the bug-infested patch—where all a feller gets to do is, set around an' scratch! But, you ketch some fierce emotions which it ain't polite to tell, when ye gather hordes of chiggers from the pepper-pots of hell!

... It's a mighty faithful sayin' that, fer every human joy, there's a general fund of cussedness to furnish the alloy; fer every steep we clamber up, we're due to slip an' fall—but the game is so excitin' we admire it, after all!

**BR—  
A MEDITATION**

Man has made so many things:

Has learned to scale the skies;  
Has caught eternal gleams of art;  
He has grown wondrous wise.

And yet how strange that one should doubt

The maker of the skies;  
Who gave the earth the sun by day,  
And taught the stars to rise.

Who made the blush upon the rose,  
And teaches the bird that sings;  
Who forms the dewdrop on the grass,  
And loveth little things.

Who sends the sunshine and the rain  
Upon the world he gave;  
Who giveth life and taketh life,  
And life, alone, can save.

—Gladys Hall.

**STATE LINE AND DE SOTO MEETINGS**

The week of July 13-20 I was with the State Line, Miss., Baptist Church in a meeting which resulted in 15 additions. Eleven came confessing Jesus as Saviour and four came by letter.

Rev. O. D. Mason, of Buckatunna, Miss., did the preaching. He is a son of the pastor of State Line Church. The people said it was the greatest meeting they have had in years.

The week of July 20-27 I was with pastor O. D. Mason and his church at De Soto, Miss. We had a splendid meeting, however, there were no additions to the church. Large crowds came to every service and the folks were uplifted.

At this writing I am with Dr. W. M. Bostick and pastor P. L. Ramsey in a meeting at Ridgely, Tenn. The meeting is going in a fine way as we near the end of the first week. I go next to Baldwyn, Miss. Pray for us.

—D. Curtis Hall.  
Box 1006, Mobile, Ala.

**SILVER CREEK**

Calvary Baptist Church held its annual revival meeting the fourth Sunday in June with Dr. Mayfield of Canton doing the preaching. Dr. Mayfield is a gospel preacher of the highest type, as everyone knows who has heard him, and all whose privilege it was to hear him were greatly inspired and benefited.

There were 25 additions to the church, 13 by baptism and 12 by letter.

Rev. Earl Ferrell is the efficient pastor of the church. He and Mrs. Ferrell have been on the field nearly two years, and we have all learned to love them, and hope it will be the Lord's will for them to remain with us another year.

—Reporter.

**BR—THREE WEEKS OF MEETINGS**

The first week was spent with the Wahala Baptist Church. We began here the second Sunday in July with Bro. A. J. Darling, of Cordova, Ala., doing the preaching, and his fine daughter, Miss Mignon, playing the organ. We closed Friday night with two for baptism, one by letter, and several professions. We had the largest attendance and the best general interest since I have been pastor, which is nearly five years.

The second week was spent with the Binnsville Baptist Church. We began here the third Sunday in July. Bro. Darling and daughter were with us in this meeting, also, and continued their same earnest, zealous, high class work for the Lord. We closed Friday night with two for baptism and one by letter.

The third week was spent with the Bay Springs Baptist Church, Kemper County. We began here the fourth Sunday in July, with Bro. D. W. McLeod, of Florence, Miss., doing the preaching. Those who have heard Bro. McLeod know that the Gospel was presented in a clear and forceful way. We closed Thursday night with two for baptism.

—C. E. Bass, Pastor.

**BR—ARM**

The Arm Baptist Church held its revival services the third Sunday in July, with the pastor, Rev. Earl Ferrell, doing the preaching, and his brother, Mr. Eugene Ferrell, led the singing, with Miss Clayton Mikell of Silver Creek at the piano.

All services were well attended, Bro. Ferrell's sermons being of such a nature that people wanted to hear him again and again.

There were 25 additions, 16 for baptism, 7 by letter and 2 by restoration.

—Reporter.

**BR—WEST POINT AND ENVIRONS**

Piety, steadily, successfully, the work goes on at West Point. Additions will probably fall below the high record of 150 of last year. Pastor and people will unite in an evangelistic meeting late in September.

Four revivals in succession is unusual. Artesia, Cedar Bluff, Siloam and Bethesda make the chain of churches, the communities touching each other. What a privilege to be

Thursday, August 7, 1930

## THE BAPTIST RECORD

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with Pastors Breeland, Bankston and Link. What royal spirits are in these churches. No finer service is possible than to join forces with our nearby brethren for Kingdom building and soul winning.

This pastor and family leave Aug. 11 for a visit in Texas and rest on the gulf coast.

Greetings to the brotherhood.

—E. F. Wright.

—  
THREE MEETINGS—  
Henry Clay Price, pastor of Fernwood and Eastfork Churches, has just held three revival meetings in Amite County.

The first meeting was held at Eastfork Church, which will be 120 years old in September and which is still a strong country church. On the opening day of the meeting the pastor awarded seventeen Normal Course Sunday School diplomas, one administration diploma and six other administration awards which came as a result of a revival in educational work the month before.

During the meeting twenty-one united with the church by baptism and six by letter. A revival in Bible reading was started and hundreds of chapters were read. The people became so interested that they voted the next Sunday to continue with the Bible reading and the following Sunday over six hundred chapters were reported. Three prayer meetings were held each evening before the services in interest of the unsaved and the strengthening of the church members.

The next meeting was held at the Amite River Church near Liberty. This old church has a small membership, but still greatly interested in its mission. The spiritual life of the church was deepened; two professions of faith were made and one joined the church by letter.

The following week Mr. Price preached at Tangipahoa Church, where the beloved Elisha Gardner is pastor. Mr. Price stated that the great spirit of this church and its pastor made it a pleasure to preach to the large congregations. During the week fifteen additions by baptism and two by letter were received. This was the second meeting held at this church by Mr. Price and the church invited him back for another year.

Mr. Price is a graduate of Mississippi College and of the Baptist Bible Institute.

—  
NEWS BULLETIN

Sunday School Young People's-Adult Department

—  
Nine New Ones

In spite of the fact that many Sunday Schools admit the summer slump, there were nine new Standard classes during July; one of those reporting was a young men's class. That looks as though there will be a large honor roll at the end of the

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present quarter. A class that maintains the Standard for the entire year is worthy of honor for the devotion of its members, the persistence of its leadership. There are probably many classes that have reached the requirements, but have not reported. Send in your report today.

## Nothing Remarkable?

When thinking about the Standard report for this month, we thought that we would not make any remarks for we felt that there would be nothing remarkable to report. But with nine new Standard classes and 91 seals awarded during the month we could not resist bragging a little. All of the Standard classes in Florida reported in one day. That's the way to do it. Let's get all of our reports in promptly and have another good showing in August.

## From The Best Motive

In the September issue of SUNDAY SCHOOL YOUNG PEOPLE AND ADULTS, a superintendent of a Standard department says that at first some of the members attended the preaching services (and perhaps did some other things too) in order to reach the Standard, but they found the services interesting, helpful and filling a need in their lives so they continued attending from the best motive. By the way, that September issue is given over to discussion of the preaching service very largely. If all of our people would properly stress preaching attendance and give to it its rightful place during the closing days of this Sunday School year, what fine loyalty to the church and its pastor would result to begin the new Sunday School year right. Begin planning for that now. Young people and adults will respond to plans for helping the preaching services.

—BR—

Hubby: "Here is ten dollars, dear! Don't you think I deserve a little applause for giving it to you without being asked for it?"

Wife: "Applause! Why, darling, I think you deserve an encore!"

—BR—

Teacher: "In what battle did General Wolfe, when hearing of victory, cry, 'I die happy'?"

Johnny: "I think it was his last battle." —Junior World.

—BR—

Amos Skinner, the leading deacon of his church, was chuckling in high glee when he ran into another deacon on the village street. "Got it at last, by heck," he cackled to his friend.

"What you cal'late you got, Amos?" asked the other.

"Just a little device, Ezzy, but it's a-going to make me rich. Every meetin' house in the hull caounty'll want one."

"Haow you figger that out?" persisted Ezra.

"Well, it's a patent contribution box. Coins fall through slots of different sizes. Dollars, half dollars and quarters fall on velvet, nickles and pennies on a Chinese bell!" —Ex.

SPARK PLUGS  
(R. L. Davidson)

—O—

A flapper is a sport model of a lady.

—O—

Being on the right track is correct, but if you stop there you'll get run over.

—O—

In the old days, "pay dirt," referred to gold-bearing soil, not to the drama.

—O—

Middle age is the time when the average man is going to begin saving next month.

—O—

The part of the auto that causes more accidents than any other is the nut that holds the steering wheel.

—O—

A loyal American is one who gets mad when an alien cusses the institution he cusses.

—O—

Most highway accidents are caused by high-powered cars run by low-powered brains.

—O—

That strange light in his eyes while you were giving him advice means that at last he has discovered how little you know.

—O—

No longer flaming youth climbs dizzy heights bearing an excelsior banner in his hand. He steps in a motor car with the excelsior in his head.

—O—

Its a wonder high prices don't come down once in a while to get on speaking terms with the country they were raised in.

—O—

The abandonment of so many farms during the past ten years may be accounted for by the fact that some of them were too poor to support a flivver.

—O—

In the interests of pedestrians motor car owners should be required to carry their spare balloon tires on their front bumpers.

—O—

"A fool and his money are soon parted." Now if nature would arrange a similar alienation of the fool and his motor we would all be happy once more.

—O—

Once upon a time a criminal lawyer was supposed to know the law.

Now he has only to think up some new disease.

Nature is cruelly extravagant. Look how many muskrats, minks, polecats and jack rabbits must die to make one seal skin.

—O—  
DOCTOR LOWREY AS  
EVANGELIST

I understand that Dr. W. T. Lowrey intends moving to Clinton and hold meetings and do supply work for pastors. I know but few men so well qualified to do evangelistic work as Dr. Lowrey, especially among the young people, as most of his life has been spent as president of colleges. I think it would be a great opportunity and blessing to every school and college in the state to have Dr. Lowrey hold a revival meeting in their midst. Dr. Lowrey besides being one of our greatest school men is one of our very best preachers. His preaching is scholarly, simple, sane, sound and safe, with no emotional, erratic, fanatical, claptrap vaudeville performances.

I trust that a field of evangelism will open up to Dr. Lowrey and that the brethren will keep him busy.

—G. W. Riley, Clinton.

Cheerful Joiner: St. Peter—"And here is your golden harp."

Newly Arrived American—"How much is the first payment?"—Pathfinder.

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**THE PENNEY HOME**  
By Frank M. LaBar

While on a delightful winter's vacation in Florida, it was recently my privilege to spend several days at Penney Farms. This unique and interesting community challenged my thought and awakened my admiration, and it has occurred to me that readers of The Baptist might be glad of a sketch of the activities and ideals. The J. C. Penney-Gwinn Corporation Farm Tract, consisting of 120,000 acres of land, 20,000 of which are cleared, is in Clay County, thirty-five miles southwest of Jacksonville. The Penney Farms postoffice and newly laid out village is the center of the farming operations which are being carried on on a large scale. Here the offices of the corporation are located, which give direction and oversight to the extensive and diversified planting of such crops as are considered suitable to the soil and climate of that section and to the experiments, both in planting and stock raising, which are being made in cooperation with the State College of Agriculture and by the aid of experts who are called into counsel by the corporation. The settlement of young and middle-aged married men of character who wish to engage in farming is encouraged and they are given opportunity to purchase twenty-acre farms, equipped for business, and are also granted the privileges of counsel and co-operation while they are becoming established.

It is refreshing to enter a community which has been founded on Christian principles and where Christian ideals dominate its life. Here seems to be a place where God is taken into account; I was forcibly reminded of this as I caught the atmosphere of the settlement and observed the working of its life. One would suspect this in approaching the place, for instance, when he sees a sign posted in an uncleared portion of the track which reads "Man may plant and protect. Only God can make a tree".

The Memorial Home Community, consisting of twenty apartment houses with a chapel in the center of the group, has been built by Mr. J. C. Penney, owner of the J. C. Penney chain stores, as a memorial to his father and mother, Rev. James (who was a primitive Baptist minister) and Mary Frances Penney, and dedicated as a home for retired Christian workers and their wives. The apartments are built with an eye to comfort, convenience and beauty and are admirably adapted to creation of the home atmosphere which I found to a pronounced degree in the one occupied by Rev. and Mrs. A. E. Scoville, who came there at the close of their last pastorate—that of fourteen years at Melrose, Mass., and with whom we held delightful fellowship during our stay.

The chapel is the place of worship for this group of ninety couples who occupy the apartments, and it is also the house of worship for a community church, an organization which all Christian people of the community are invited to join. It was an unusual and very interesting experience to enter this chapel on Sunday

morning and find a large, flourishing Sunday School, ably officered and led, and then to sit in the well-filled chapel in worship with this group of godly men and women representing twelve or fourteen different denominations, together with the people of the community at large—a happy family, young and old, working and worshiping together.

The pastor of the church is a comparatively young man and on alternate Sunday mornings he invites one of the ministerial group to occupy the pulpit. On the Sunday of our stay the message was given by Mel Trotter, mission worker of Grand Rapids, Mich., and I learned that Mr. Penney is constantly sending outstanding Christian leaders and others as guest preachers.

The chapel contains a pipe organ, given by Mr. Ralph W. Gwinn, Mr. Penney's business associate in the Penney-Gwinn Corporation, as a memorial to his mother, Eva Harvey Gwinn. This organ is used effectively in the worship services and concerts are given upon it from time to time by prominent organists who are sent for that purpose.

Our Baptist household will be interested to know that this home is open to ministers and other Christian workers and their wives of any Protestant evangelical denomination. I was glad to feel, in talking with Mr. W. A. Willson, a noble Christian layman who has the matter in charge, that while only a small proportion of those applying can be received, a fair and conscientious consideration is given to each application. In fact I came away from the place feeling that these people, Mr. Penney and his associates, are finding it a joy and delight to do all in their power to make comfortable and happy all who come and to bring together as far as possible, those who will be congenial, thus making their own contribution to the success of this unusual plan. It seemed to me that I sensed the fact of this success but I was strongly encouraged to believe it when, for instance, one Baptist minister whom we found working in his garden told us that sometimes as he and his wife awakened in the night and realized where they were, they were "so happy that it hurt." Perhaps I ought to say that those who come are required to have sufficient income to provide their food and clothing and incidental expenses. The apartments, furnished and heated, are provided free of charge and each member of the group is given a garden plot where he may raise such vegetables as he wishes.

**A Way To Spend Money**

On a recent Sunday I listened to one of our Southern Baptist educators who spoke in the pulpit of the First Baptist Church, Jacksonville, and in the course of his sermon he told us that he had on one occasion asked one of his classes what they would do with a million dollars providing they had it. He stated that he received some very interesting answers to his question which gave him what he was seeking, namely the attitude which those young people held toward life, but he told us that after the class discussion on the subject the tables were turned and the class asked him what he would

do with a million dollars, to which he replied that he would give it to John D. Rockefeller, for he knew of no man who knew better than he how to spend that amount of money. I have never met J. C. Penney, but I have a feeling which is rapidly crystallizing into a settled judgment that he has found one way to spend a million dollars, or whatever his memorial home has cost him, which is bearing blessed spiritual interest in gladdening and filling with gratitude and peace the sunset glow of a group of God's devoted servants who have reached the end of life's working day.—The Baptist.

BR

**COME DOWN FROM THE CROSS**

Christianity is the religion which was moulded in the life and teachings of a man whom the angel Gabriel, named JESUS. The cross in His religion was an act that gave adequate expression to a Cross-Principle, that lived then and lives now in His great heart. The tragic death which He died on the cross was heaven's way of convincing mankind, that God tastes and shares in all the sorrow, and woe to which human flesh is the heir. "By the Grace of God He tasted death for every man." And every man who would taste of redemption must be a partaker, of the principle of life, which is expressed in the cross.

The chief priests, scribes and elders, who were mocking Jesus while He was demonstrating, on the cross, that God truly shares in all human woe said: "Let Him come down from the cross and we will believe on Him." Here was stupid, blind, worldly religious man saying we will "believe" if He will "come down from the cross." Coming down from the cross has never won men's faith. In all ages men have believed in Him because He remained nailed to the cross.

The railing, head-wagging, crowd that passed in view of that demonstration of the Cross-principle of life shouted to the Demonstrator, there on the cross, as He hung between the thieves: "If thou art the Son of God come down from the cross." This is the foolish, giddy, blundering, and sinning world's invitation which it makes to Christianity. But alas! the world refuses to believe in a Christ, or a Christianity that comes down from the cross.

Here is the peril of the Christianity of the twentieth century. The remarkable success of the early Christians was due to the fact that they adhered to the Cross-principle in life; and our distance from this principle today is the cause of our flabbiness in Christian work. When churches and preachers heed the world's invitation to "come down from the Cross" they go down into the world to level up the world, and the result is, that they end leveled down with the world. Judgment will have to begin at the house of God. When the churches try to remunerate men for Christian service in the same size salaries which the business world pays; they are dangerously near accepting the world's invitation to "come down from the cross." And when the Ministers of religion re-

veal that they are ready to receive all that they can get out of the people's sacrifices and offerings, in terms of salary and pensions, they will then show that they have accepted this blighting invitation of the world to "come down from the cross."

The world never shouts for a Christianity, or a Saviour, or a Church, or a Ministry to "come down from the cross" except when it is delirious, or intoxicated with its own wealth, power, and wisdom. When the sense of sin and ruin causes the world to begin beating its breast in despair; it will then look for a Christianity, a Christ, a Church, a Ministry that has been heedless to the invitation to "come down from the cross."

—W. Y. Henderson,  
In The Baptist Courier.

BR

**RED BAY AND BELMONT**

Have had Bro. Morris of Holly Springs helping us in our meeting at Red Bay. He is true to the Lord and His word; makes the way of life clear and plain; reproves Christians for unholy lives and God has wonderfully blessed us in the meeting. Have had 19 additions thus far with 3 before the meeting began. We give Him the praise and glory.

In our meeting at Belmont, the pastor did the preaching. We could only have one week but God gave us 4 upon a profession of faith and 6 fine members by letter.

We are worshipping in the first unit of our new church to be, the basement. So thankful that He gave us strength to build that much for Him and look to Him to continue to help us finish the building for His honor and glory.

His blessings on you and yours.  
Your brother in Christ,  
—Chas. Nelson.

BR

"It's a fine day," said the barber.

"It is," agreed the little man, who was about to be shaved.

There was a long silence. The barber tried again.

"What party do you favor in the coming election?" he asked.

"The same one as yourself," said the little man.

This was too much for the barber.

"Look here sir," he added, "how on earth do you know what my opinions are?"

"I don't," said the customer; "but you've got the razor." —Ex.

McGinty. "I've a terrible corn on the bottom of my foot."

Pat. "That's a foine place to have it. Nobody can step on it but you." —Ex.

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For rent, new brick store, well located. Also several residences, and lots. Write at once.

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